

THE SPIRITUAL RETURN OF CHRIST
WITHIN THE CHURCH

RICHARD DE BARY

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The spiritual return of

Christ within the church

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THE SPIRITUAL RETURN OF CHRIST
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THE SPIRITUAL RETURN OF CHRIST WITHIN THE CHURCH

PAPERS ON CHRISTIAN THEISM

BY RICHARD DE BARY

CHAPLAIN TO THE EARL OF SHAFTESBURY

“A crown of righteousness . . . unto
all them also who love His appearing.”

2 TIMOTHY iv. 8.

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PUBLISHER'S NOTE

THE book is an essay, or rather an adventure, in Christian Mysticism bearing marks of close kinship with the *Theologia Germanica*, but distinguished from it, and still more from the writings of the Spanish Mystics, St John of the Cross and St Theresa, by the scientific basis of its metaphysics. It is, indeed, a translation of the world-process, as revealed by modern science, into the terms of a theistic metaphysic. The laws of this process are, for the author, but the modes of energy of the Eternal Reason; the sole purpose of that energy is redemptive; and Redemption means the guidance of the whole movement of material life, by the Spirit or Eternal Reason inherent in it, back to the ultimate Rest in Unity which is the natural mode of the Spiritual.

The book, then, is an attempt, very rare in modern theology, to establish the vital connection of human experience and the world-process as both of them expressions of the Word or Eternal Reason of God. Though the appeal is made to experience and history, yet Realism is so extended into conceptions of the Spirit World as to meet the Hegelian identification of *thought* and *things*. But the treatment is not philosophical, but mystical and religious.

PREFACE

CHRISTIAN Doctors teach that Heaven is the fulfilment of each man's Supreme Desire. As the best minds of the Age are wont to place their Supreme Desire in the life of Communion with Nature and Mankind, with the sanction of the Doctors, it may be prophesied that in the true Paradise, Communion with Nature and Mankind will stand together with the secured possession of God.

Communion with Nature must in a supreme sense include the assured results from all that great Labour of the adjustment of Man to his Cosmic environment, which it has been the task of the present Scientific and Industrial Age to fulfil.

If this be true, then the World-Stream itself, with the sum of all its Sciences, Arts, Civilisations, and Cultures, may be thought of as eddying towards some future commingling with the Rivers of Paradise.

Or it may be said that the Blessed Sight of the World-Ransom is only withheld from longing eyes on account of the greatness of the Ransom's con-

taining Heart. The Saints themselves have been accused of narrowness. Christian Communions only too willingly delimit themselves, and are wont to excommunicate one another. But may not all these self-belittlements of men be but part of their own self-education unto seeing and acknowledging the greatness of the all-containing Heart of God?

If this be the case, there is a function to be exercised here by the Christian Seer. From Redemption, recognised by Faith, the Christian Prophet must bear witness to the truth that the World-Ransom is fulfilling itself unto Sight and Manifestation. It is his duty to testify to the reality of the inclusion of the World-Process within Redemption.

The Christian Seer must, then, be an Enthusiast for that Blessed Vision of World-Atonement amid all Social, Industrial, and Religious Conflicts, which would prove itself to be agreeable to God's all-containing Heart. He it is who is the "Theist," the "God-Enthusiast," of whom mention is made in pages that follow. The word "Theism," too, is used throughout for this diviner view of the World-Process, in which naturalness is taken as evidence for divineness; in which every true Artist is seen culling the flowers of Paradise, because he sees Creation merely without disguise. And every true Poet sings of God only; because beauty of Life is of the one rightful evidence of God; and every true Scientist is a Moses of the Eternal Sinai of Atoms of Stars. The very

scepticism of the Modern World is as its penitential retreat into the wilderness from before God's face. Nature-Love and Nature-Worship are in a sense the baptismal tears which will make hearts clean for a Return to Him.

The Christian Seer is aided in this reconciling function by the irresistible trend of all Scientific Conceptions towards "Monism," the doctrine of the living and rhythmic intercommunication of all things in the Universe. Monism gives us the right to measure the All by each single Unit out of which the All is synthesised. The "electron" deciphers the thunderstorm; the multiple electron, called the atom, deciphers Stellar Systems. In like manner may the Christian Theist decipher the purpose of the Universe by the Unit of the fact of Christ. Because *each* Unit is in the All, therefore *this* One is in the All; therefore the Cosmos itself is a Christly Universe, and a Christ is latent in every particle of its being.

On the bounds, thus, of all scientific vistas a Divine Majesty hastens again to greet the sight of mortals. Yet no special authorising is now required to announce His "Spiritual Return" to men. For, so interpreted, does not all Nature foretell His Paradise? and may not every Christian who converses with you be in like manner filled with the ghostly Pentecostal Speech?

CONTENTS

PART I

THEISM, THE AFFIRMATIVE VIEW OF GOD AND MAN

	PAGE
1. Theism is the Sovereign Affirmative Manner of viewing Life	3
2. The Theist is the Universal Enthusiast for God	4
3. Theism is the Supreme Consecration of our understanding of the Material Universe	6
4. Man's Moment of Failure is God's Moment of Redemption	7
5. The Theist rejoices in Science as the beginning of the Vision of God	8
6. Theism is the Supreme Reasonableness about all things on Earth and in Heaven	9
7. By believing in God, the whole Universe comes into, and dwells within our Soul ; and we experience in ourselves all History till the end of Time	11
8. Religion is necessarily, absolutely and eternally, conditioned by Morals ; but it is in itself the possession of the Kingdom of God around us, not merely the way thither	12
9. The Kingdom of God is the Christ-like, and hence God-like, control and disposition of the Universe	15

10. Christian Moral Theology is the ordering of the Universe according to the Precepts of Christ; and is based upon Man's Duty of making the Earth minister to the Fatherliness of God . . .	PAGE 17
11. Three Social Witnessings of God :—	
(1) Just and Fatherly Economics . . .	19
(2) Social Ethics of Brotherliness . . .	20
(3) Holiness of Exclusive Consecration to Christliness, or Love of the Earth . . .	21

PART II

THE COSMIC VISION OF CHRIST

1. The Spiritual Coming is no great wonder to those who know both Christ's sympathy with God's Creation, and hence also the Creation's responding sympathy with Him	25
2. We too, by union in sympathy with the Universe, are prepared to receive the World's Christ . . .	26
3. The General Judgment will carry out Christ's Will, because Christ, having first obeyed the Will of All, is thus empowered to interpret the Whole of Things . . .	27
4. Theism, summed up in brief, is the Rational Theory that Goodness is the one ever-enduring created Substantiality	28
5. The Theist delights more in all Science, Study, and Investigation than anyone who ever doubted God . . .	29
6. The intimate revealings of Music to the heart and soul prove that the World is spiritual, and that it is constructed so as to respond to personality . . .	30

CONTENTS

xiii

	PAGE
7. The evidence for the "Electrical Theory" of the constitution of matter suggests how Spirit can control the Material Universe as a mighty instrument of Spiritual Power	33
8. Our weak and ghostly surmisings of the Good grow in time into the solid and real City of God	34
9. Monism is the doctrine that in any particle of the universe is the potential Everything in the universe. The Theist is a Monist who says that human personality is an essential and immortal reality, and that if Christ was in the world, the world was, and is, and will be, with Christ	36
10. We can gather up a kind of essential and true Theology by that inner knowledge of the soul and life called Psychology	39
11. The World of Nature is filled with anticipations, expectations, and forebodings of the World of Grace	42
12. Theism sees in Christ the native or pre-ordained centre of Rest in the Sacred Harmony of His Being	43
13. When we begin to comprehend the place of Christ in the world, we find ourselves very close in spirit to the Apostles who saw and conversed with Jesus	44
14. The Agony in the Garden was the Thought-Ransom of the World.	45
15. The Science of Christ is not contrary to the Science of the Universe; for a certain simplification in existing Scientific Conceptions would bring us direct to Christ	47
16. All which conforms to the Spirit and Likeness of Christ is of the New Creation	48

17. Our Soul's memories of the Beloved Dead are real Courts and Shrines of the presence of the Dead, and by the Voice of the Son of God the Dead will arise again, not only in Him, but also in their abiding-places in us	PAGE 49
18. Christ's final appearance is in reality predetermined by His power of persistence in Humanity, through which great Reverberance He will outlive His enemies and appear again	51
19. Heaven is closely, and with perfect accuracy, portrayed in the inner pictures we all possess of bliss, though it seems beyond all our imaginings that these should ever be realised	52
20. Theism teaches that, if there be a Communion of Saints, then the Beloved Dead will come to us with as complete an invisible reality as the reality of our own souls	53

PART III

THE CHURCH ; OR, THE KEEPING OF THE KING'S
LIKENESS AND IMPRESSION

1. The Church is a power which integrates and immortalises man	59
2. The Church is the Angel or Messenger of the Son of God	60
3. The Church selects its Apostles in Christ's name from men who faithfully represent their age	62
4. Church History is a gradual ordering of the true and living Impression of Christ in the Church, until Christ is as plainly manifested as He once was to His Apostles	63

CONTENTS

XV

	PAGE
5 Unless Divine Providence has wholly ceased to be, the experience and activities of the Anglican Church are necessarily a token of its segregation by the Holy Ghost for the furtherance of the hidden divine Design of Reunion	64
6. To conquer all, the Christian Saint must, in a sense, first himself be subdued by all	66
7. The Churches, by the light of Nature, seem to see clearly why they should disagree ; but by the light of Grace the apparent reasons for division will seem the necessary reasons why they should all combine together again	68
8. Conversions wrought by the Christ-like life of Christians are a precious gathering together of mankind in Christ ; but all so-called Conversions from one Communion to another, wrought through Proselytism, are a mere scattering or dissipation of the life of Christianity	70
9. Church History is a great ordering of the Healing of that Blindness of Vision which prevents Mankind from seeing Christ in the Holy Ghost	71
10. The Church is a great and perpetual Covenant of Loyalty	75
11. Christ welcomed those who were Sinners by excess of Sociability as persons who has misguidedly sought His Kingdom	76
12. The intense realism in which the Gospel speaks of the Kingdom of Heaven	79
13. The Church is a great institutional and structural acceptance by mankind of the gift and reality of the Incarnation of Christ	81
14. The Bible is deeply inlaid with an inspired Plan of the Reunion of all the Spiritual Tribes of Israel in a "City," that is, an institutional realisation	82

15. The Story of the finding of Christ in Prophecy is in a certain sense repeated in the history of our comprehending Him	PAGE 83
16. Students of Christ's Humanity are the reconcilers of the Church of Christ	84
17. Church Dogma preserves our contact with the New Creation	85

PART IV

THE GENIUS OF THE "TO BE" AND THE BOOK OF LIFE

1. The Bible is truly inspired, because it was conceived of and written down in the power of that Genius of Reality which is the Holy Ghost	95
2. The Bible agrees with the very scheme of numbers in which men and history are made; and therefore narrates and foretells all essential history	97
3. The Bible is the expression of the whole Substance of things; therefore it agrees with the heart of all Science	98
4. The Bible is not an Incarnation of God in the Flesh, but the Birth of the entire Thought of God in the letters and scriptures and individual thoughts of mankind	100
5. All revealed Dogmas are divine Affirmatives to questions asked by the innermost nature and framework of humanity	103
6. The Future is a living reality in so far as all the Creation prefigures itself, and the way of life, by a kind of Clairvoyance of its own deeds and character and tendencies. This indwelling of the Future in the Now is a simile of what the Holy Ghost is for God and Man	105

CONTENTS

xvii

	PAGE
7. The Holy Ghost brings the assured presentiment of God's Conquest over Misery, Injustice, Sin and Death, into the midst of all the imperfect strivings of men	106
8. The Holy Spirit, abiding of Himself in what to us is the Future, when He descends from thence to us conforms our hearts to our eternal destinies .	110
9. The Holy Ghost solves the entire Problem and Difficulty of the World which besets the Earth's path, and having seen through to the End, is empowered to lead men to all Truth, and conquer the barriers on the Way of Life	110
10. The new Christly fullness of character can only come to each one through his sympathies with the whole of Nature and his brotherly compassion with every single life	112
11. The true Christ Lover gains perfect individual Inspiration through perfect Submission to God's Laws and Human Institutions	114
12. In the reign of the Holy Ghost, men will sum up all the good things of the Past and be clothed anew with the Mind of Christ	116
13. The Kingdom of the Holy Ghost is only delayed, awaiting on our perfect obedience to God and His Church	119
14. We can only increase our lives by sacrificing them, for by Sacrifice we leave room within us for the indwelling of the Spirit of Christ	120

PART V

CHRIST, THE MYSTICAL SELF OF MEN

	PAGE
1. The Saints are the Mystical Sons of God	125
2. In St John's Apocalypse the "Parousia," or Last Judgment, was rehearsed, and in a sense also individually experienced by the Apostle	127
3. Saints who love Nature are the mediums through which Christ returns spiritually within Nature	130
4. Church History is World-Education in the comprehension of Christ	131
5. Conversion is not the Christ-life itself; but it is an inner absolution which frees men and suffers them to begin to take up their Cross and follow Christ	133
6. St Paul's Conversion possesses a Cosmic Realism about it which sets it forth as a foreboding of the future Sacred Interchange of Humanity with the Life of Christ	134
7. Sanctity is the one divinely real Art, for by Sanctity man himself, and not a piece of wood or stone, is fashioned into the expression of his great Design of the sum of beauty	136
8. St Francis was a true Doctor of the Truth of the Fatherhood of God	137
9. The Holy Eucharist is the institutional predetermination of the Second Coming of Christ	138
10. The work of the Holy Ghost in Souls causes Christ to become visibly manifest through His Disciples who receive Him in the Holy Eucharist	141

CONTENTS

xix

	PAGE
11. The Whole Church is a kind of bodily reality and structural ordering of the living Impression of Christ, who dwells in the Church	144
12. Because each and every spiritual reality possess a bodily reality conjoined to it, the Church of Christ, which is a spiritual fact, is a bodily reality too. Since also it is a perpetuation of the Impression of Christ that part of our sacred and united Thought-World which is stamped with His spiritual Impression contains His bodily reality too	145
13. In the Holy Eucharist there is the principle of a changing of our minds and reasons in order that they may see the Blessed Sovereignty of God in all the Creation	147
14. Christ, though sacrificed for us, cannot yet assimilate Himself to our inner being, unless we first of all present our souls and bodies a living sacrifice to Him	148
15. The Holy Eucharist is the medium through which the Spirit finally brings to pass the fulfilment of the Promises of the Old and New Covenants of God	149

PART VI

TEN INSTRUCTIONS ON TITLES OF CHRIST

1. "Dayspring"	155
2. "Made of a Woman"	156
3. "Great Prophet"	158

	PAGE
4. "Prince of Peace"	160
5. "Star of Jacob"	161
6. "Root of Jesse"	163
7. (The Second) "David"	165
8. "Servant"	166
9. "Messenger of the Covenant"	168
10. "Messiah"	170

PART VII

INSTRUCTIONS ON SCRIPTURAL TOPICS

1. Prophecy	175
2. Social Justice	177
3. The Royal Prophet and the Royal Church	178
4. Shepherd and Bishop of Souls.	180
5. Poor in Spirit	182
6. Mercy	185
7. The Birth of Christ	186
8. The Shepherds	189
9. The Manifestation	192
10. Carpenter at Nazareth	194
11. The Empire of the Servant	196

PART I

THEISM, THE AFFIRMATIVE VIEW OF GOD AND MAN

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“What is Paradise? All things that are ; for all are goodly and pleasant, and therefore may fitly be called a Paradise. It is said also, that Paradise is an outer court of Heaven. Even so this world is verily an outer court of the Eternal, or of Eternity, and specially whatever in Time, or any temporal things or creatures, manifesteth or remindeth us of God or Eternity ; for the creatures are a guide and a path into God and Eternity. Thus this world is an outer court of Eternity, and therefore it may well be called a Paradise, for such it is in truth.”—*Theologia Germanica*.

I.

Theism, the rational belief in a Deity, is simply a sovereign Affirmative Way of regarding the Sum of Life.

Theism is the spontaneous acceptance of God by the intellect. If we were all Theists there would be no divisions of Christendom, because Theism is the supreme brotherly and unitive force in thought, and leaves no place for two Gods in the religion and solemn worship of Man, nor for two mankind in our brotherly comprehension of the one mankind.

Theism is more than a philosophy ; it is a total affirmative and brotherly attitude of mind towards

ourselves and the universe. It is not a new Science of the Universe, but the introduction of the Style of God in dealing with the existing Science : Theism is the true Synthesis of all Sciences.

Theism is the simple recognition that Nature and the Universe portend "substance," that is, an eternal and fraternal City ; that all things visible and invisible mean God.

Philosophers count on artifice ; theists like Shakespeare, Dante, and Isaiah talk in God's human style and are not afraid that they may be wrong.

If we could but interpret Christ into plain language of the Father, then the people of the abysses would hear His voice in us and live. But we never can do so until we talk in that great affirmative style of Isaiah and Paul and John the Evangelist, in the power of God and Man.

II.

The Theist, that is, the believer in God, or the Universal Enthusiast for God, sees the entire Creation as a Hymn of Praise to God in Paradise.

If I make my confession of faith saying, "I believe in God !" I include in that confession, my faith in the final realisation of every natural impulse of man.

If indeed I do so in every moment of my life, I foretaste the truth of Paradise, for the whole of the Heart's Desire is shown in every creature which God has made ; and every creature that I am in contact with yields me Him and a Vision of Blessedness in Him.

It has been said that when we enter Paradise we shall cease to believe Him, for then we shall see Him.

What this really means is, that if we believed in Him, our Vision of Him would be contingent upon the conquest of our Belief.

Faith transmutes the Universe into the Sight of God: "I shall be satisfied when I awake with Thy likeness."

Faith is this awakening and the beginning of the Resurrection of the Dead to life; because, through Faith, man lays hold of immortality in every leaf and flower and tree.

Faith is the Containing Wall of Paradise; which with its strong Mouldings, and secure Foundations, and crystal Gates, contains this Universe in the beatific vision.

Beatific vision is the sight, as of the forest of the oak trees in the single acorn. It is the sight of the Universe in a God-given rule of increase for ever. It is the presentiment that every particle of life within us shall dwell in the New Creation.

Belief in God is belief in the Style of God, that is, in Life's lifelike ways of life, and in Life's lifelike leading unto Life, in all the Universe.

Belief in God is the amazed perpetual discovery of God in all that moves and breathes in the great Whole of Things.

Belief in God only is not the final possession of God; because Faith teaches the grace of Charity, through which Humanity, believing together in one, and in brotherliness, is brave enough to say, "All

shall be saved together, or no one ever shall be saved ! ”

III.

Theistic unity of Matter and Spirit in God.

Let us willingly accept Materiality from the material world, and scout a heartless Idealism, since ordinary Humanity can in no sense live in a Universe of merely ideal things. The Moral Good consists in a unique and real recognition of materiality in an eternally immaterial manner, a truth which is symbolised in the words of the Christian Creed, “ I believe in the resurrection of the body.”

Divide matter from spirit, and in Dualism you have but two unrealities, which for the length of eternity can never become realities. If, on the contrary, you retain the materiality of matter, and recognise God to be the living Plan or Design of all matter, then you possess the Real and the True, namely, the Moral Good. Yet, to evoke the real from the unreal Universe, is a task inconceivably beyond Man, without a redemptive return of the intellect of Man to God.

The intellect must retrace its path through its failures unto its source and resource in God’s Plan of Things, and be renewed even as it was first designed, by the redemptive action of the indwelling Christ. Intellectual converts towards God are the Seers and Prophets of mankind, because their sole burden is to foretell the total ransom of the created Universe. This ransom is, that God Himself be known as Father to all, and that all His creatures know themselves as children, and as the Single Family of God.

IV.

At the moment of man's utter failure, then comes the Opportunity of God; and His character is such that this opportunity is never missed by Him.

True Religion is a reversion to the predestined success of God from out the many unsuccesses of the Universe and Man.

From our own personal point of view, failures are barriers to the goal of our life. If only the race of men lives, and men themselves do not live, there is no success in life. From the point of view of individual men, the failure of God and the Universe to Man himself would then be a transcendent one. If God exists, in other words, it is inconceivable that the individual man can perish. To say so would be to deny the existence of God, which is indeed the pledge of our own abiding.

In history there are innumerable failures, transcendent of themselves; but, because of God, there is one transcendent but all-embracing success.

These transcendent failures are all individual men. This transcendent success is the Christ of God.

The pitting of many failures against one success is the history of God in Man, that is, the history of the redemption of Man.

This history is necessarily quantitative, or timed with times and placed with places. The Incarnation did not transmute humanity by magic into a race of angelic beings. It first tamed sinners, by understanding Sin as man masters electricity by understanding electricity. It then conquered Sin by

remoulding sinners, and the Universe, depraved by Sin, into the likeness of that one Success of history, the Son of God and Man.

V.

The Theist, out of the midst of the modern Scientific Vision of the Oneness of the whole Universe, acknowledges the new significance of the old truth that God is Father and Designer of Man.

In our new vistas of the earth and heavens, we have scarcely dared to think of the truth that we are still of the designing Thought and Might of God :—
“When the Lord turned again the captivity of Zion, we were like them that dream.”

Every cell within our bodies is His genius expressed in us. If we despise the body, we blaspheme the genius of God.

We may be ashamed of the body and of our origin, but our Contriver has put His Mind into it, and has set His Heart on it, and each cell within the body stirs only through His electric, living breath.

Through faith, our bodies are in the peace of Paradise regained. If we do not possess a Paradise here and now, yet we are not far from Paradise ; for within our bodies is its only origin, and the fountains of living water are the material flow of our being when the soul shall have assumed its own dominion, and God has brought it to pass that in our own bodies we shall rise again.

Moral life is the possession of God the Father, because it alone reveals the secret through which we

can possess bodies wherein may course the electric, living breath of God.

Moral life is the possession of the universe through the body which brings it near us, until every motion of our lives is controlled by the divine whirlwind of the Spirit.

Whithersoever then the New Knowledge may lead us, we must remember that, now and for ever, God is Father to Man, and that Man's body is the place of the New Creation.

VI.

Theism is not the blind acceptance of Dogma, but is a reasonable and helpful way of thinking about Dogma in its significance to the intellectual and moral outlook of mankind.

Christian Theism is that orthodox Vision of the Universe in which All Things are seen as gathered together in one in a greater fellowship by Christ; and Theism implies, though this has often been forgotten, that Christ owns a gracious likeness to life and movement everywhere, and is in living conjunction with all that breathes and moves in the Universe.

A measure of judicious apocalypticism is a rightful tonic in these days of timid apologies for Christ; especially as all the more important portions of the New Testament stand or fall with the truth of the unitive relationship of Christ with all that is within the earth or stars.

Speaking in this religious logic, Christ is proved to be the Son of God, because His personality, being divine *morally*, is necessarily also divine *substanti-*

ally; that is, in duration and persistence; since perfect moral life, in Theistic logic, is a form of living movement in a personal scheme of restfulness which has had no beginning and will have no end.

Theism, which makes spiritual things the heart of earthly things, has been vastly accredited during the last few years by the scientific announcement that all the stellar universe consists in ordered whirls of ether which are themselves all parts of a single living whirl or movement, and are *not* dead matter goaded into activity from without.

Every atomic whirl of "electronic" sub-whirls, and every nebula of stars, for this reason, are related to personality; and are themselves incipient personality; because personality is the spiritual ingathering of the movements of the world by a divine increase or simplification into an initial state of repose. If the music which is evoked from matter were not conformable to personality, it could never affect the emotions of the mind and soul of man. If the animal world were not purposive of personality, the body of man could not workably consort with the spirit of man.

Personality is native to the Spheres, because in the proper architectural movement of personality, all the movement and the music of the Spheres are, in a certain mathematical exactitude of manner, reproduced. Our *organ* of reason is far more accurate in its making, than is the *function* of reason in its use. This organ, the rational soul, is nothing else but the devolution within us of the Plan of the Universe from without. While mind is a reflection of the Universe, in Theistic philosophy, the

reflection is of the *same substance*, radically, as the Universe itself. Hence the key to the dominion of the Universe lies within us; and hence also the Kingdom of Heaven is within us, in no metaphorical use of the words.

VII.

To the Theist, the Soul is a recapitulation of the Universe and of all Spiritual History.

The soul, in a sense, is everything or it is nothing. The soul itself is Paradise; but that does not mean that all men possess their souls; for this possession becomes our own only through the constancy of a life of moral energy, aided by the Grace of Christ.

The soul holds every problem of life and death in a concrete and God-given form of movement within itself. Could we perfectly possess our souls, the tempest of the raging of the elements would have passed away. The soul, in its function of Conscience, is itself a prophecy of the Last Judgment of the Universe, and portends the Last and Dreadful Day. The Moral Life is nothing else but the acceptance of eternity, through Conscience, from the soul. What the soul teaches, the Universe teaches; and what the Universe teaches, is from the Reason of God. What way of life the soul shows, God eternally confirms; and our claim to share in the possession of the Kingdom, when sanctioned by the soul, is sanctioned by the Judge of the Universe, in whom all the Living and Departed Souls within the Universe have their hope of life.

VIII.

Religion is neither Emotional Moral life, nor the extension of Individual Conversion, but it is the Solemn and Institutional Restoration of the mind, soul, and body of Man, and the entire Creation, before the Throne of God.

In England, the United States, and elsewhere, a problem which is continually discussed is whether or no Holiness means Ethics; whether, that is, the essential character of Christ's Kingdom is the observance of a series of ethical precepts relating to how men should lead abstemious lives, and deal with one another; whether, in fine, religion is solely a pious emotion or sentiment, the exclusively earthly purpose of which is to lead men to do what is ethically right. Matthew Arnold popularised the view that it was so, in his essays on St Paul and Protestantism. He there expressed the opinion that religion was "morality tinged with emotion"; and he chiefly distinguished Christ from Socrates, Confucius, Moses, or Epictetus, by attributing to Christ a genius for setting forth before the multitudes precepts like the Golden Rule in a supreme Art, through which their cherished and heartfelt emotions were touched and aroused. At its lowest, the power of exciting men to ideal morality by emotional means does not allow for Christ's message anything new, nor beyond the teachings of many non-Christian masters, except a mere mastery in a New Art of moving men to goodness.

But Art, such as that of Wagner's, even if it move

multitudes of men, does not create a New Universe in which human and cosmic life are gathered together in one in Christ.

So too, the danger of Evangelicalism is not in what it does include, but in what it does not allow people to include, within their conception of the Great Whole of a Redeemed Universe. In refusing to admit the sensible element of Redemption, Evangelicals are in danger of making Redemption merely emotional change.

They would, however, indignantly repudiate the imputation that the only essential character of their Religion was the morality it incited men to by appealing to their emotions. The orthodox Evangelicals seek to justify themselves in this repudiation of the cosmic element in Religion, from the fact that they describe Moral Change as the sign of Supernatural Salvation.

While the doctrine that "Faith in Christ creates the Moral Change" thus makes room for a transcendent conception of Salvation, yet, so long as Faith is entirely individualistic, and only concerns the Soul and its Maker, the New Psychologists, or students of the Comparative Science of Religion, are unable to make any serious distinction between conversions wrought at Evangelical Revivals and those wrought by the innumerable other influences, such as friendly personal influences, shocks, disasters, illnesses, or the good example of other persons, none of which are in themselves religious influences. In the Evangelical Churches of to-day, vistas are opening of a Social Conception of Religion which is far more Christ-like in tone than the narrow Evangelical conception of

an individual ransom. But the rule obtains among all the Protestant Churches, in the proportion in which their Protestantism dominates them, that Religion and Individualistic Morals are practically identical, and that Churches are instruments whose function is to create self-centred moral lives.

If we widen Ethics from the Individualism of Conversion to the Collectivism of the observance of the Golden Rule of Christian conduct between all men, all classes of society and all nations, we certainly reach to the great and eternal condition on the part of man without which there can be no genuine religion of Christ. But this Human Alliance in brotherly kindness transcends Matthew Arnold's mere emotionalism, since it is the human term of an immortal Alliance between God and Man, including that total cosmic change in man which Christ meant by the Coming of the Kingdom of God. This Coming of the Kingdom follows upon conversion to the observance of the Ethics of Christ, as the Descent of the Holy Ghost followed the conversion of the Disciples and Apostles by the life and preaching of their Master.

The True Religion, therefore, is a power which converts men to worship God the Father in just Economics ; to love the Son of God and all mankind in the Christian Moral law ; and finally, which gathers up the expression of the entire cosmic life in the mind, and soul, and body of the Saints of God in the Kingdom of the Holy Ghost ; and thereby yields back the sensible and spiritual unto the power of the immortalising Sovereignty of God.

IX.

Moral Theology imperatively requires that no individual man, woman, or child should be left uncared for by the Commonwealth ; but it leaves the Method of Social Redemption free to each one's own best individual judgment.

The relationship of the Sciences of Economics and Sociology with any conceivable embodiment of the True Religion is an obvious and permanent one, and is as follows :—

The moral activities of every worshipper of the true God are required, by the very nature and truth of God, to be directed in a voluntary manner towards a reasonable and complete restoration of humanity into some state of Natural or Social Blessedness, in which every human being is cared for in regard to the necessities of bodily life.

Conversely, no one can claim to be a worshipper of the true God who does not take a voluntary part in shaping Human Society in accordance with the eternal Law of its economic well-being.

These obligations commit no one to Socialism, unless the individual concerned belongs by conviction to the number of those who believe that Socialism is the righteous economic goal of existing Human Society. For a similar reason they commit no one to Individualism, nor to any other System. But they do require of every Christian that he should study the Law of Social Blessedness, and devote his time and energies to its fulfilment. In the Middle Ages there was a Feudal System which took into account

every man, woman, and child in the Christian Commonwealth. The basal Moral Law of the Christian Commonwealth of to-day requires that, in an equal manner, no individual man, woman, or child should be left outside of the Commonwealth, either in a socialistic manner of inclusion, or through some intensive type of individualism ; so that there should remain no exceptions whatever. Or, otherwise, it requires that Christians should create a New Feudalism which would solidify the interests of the people of the Abyss with the people of the Front Ranks of Society.

No one and no creature should be left out, or God ceases to be the God of the Worship of Man. Any economic system, for instance, which leaves the least of men without housing, or occupation, or contact with the resources of Nature, is a direct war against the fulfilment of the Fatherly Will of God. Moreover, it cuts off God from His own Paradise, which is the delight of exercising His Fatherliness and Fatherly Will towards every creature ; for there can be no full Paradise to God if one single creature is left unprovided for, and if God's own delight is not fulfilled in their delight.

X.

The Kingdom of God in relation to the distribution of earthly goods, is founded on inner moral conversion to the Recognition that there is a Sovereignty of God in the whole material Universe, and that the purport of this Sovereignty to us is, that, by putting in force a just system of economics we should facilitate the observance of the Moral Teaching of Christ.

When Christ said, "Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you," His words bear witness to the social inclusiveness of His Vision of the Kingdom of God.

The word "Kingdom," in the East, says the great Orientalist, Gustav Dalman, never signified a territory or place; but rather, the power, control, or dominion which extended over territory and place. The words "Sovereignty of God," therefore, are a more closely literal translation of the terms in its Eastern usage than "Kingdom of God." In a free paraphrase the meaning of the sentence might thus be rendered: "Seek you therefore the secret of the Sovereign Rule of God in Heaven, which also should obtain on Earth, with the justice which belongs to His sovereign rule; and all the needs of earthly life, without further concern by you, will ever be supplied for, or added unto you." In Christ's teaching, this rule of the Sovereignty of God is viewed as having already extended itself everywhere in the Universe ever since the Creation; but in the conscious life

of man, the seeking for and finding of the Kingdom related to the seeking for and finding of that divine view-point of Human Life's environment, through reaching which, the natural resources of the earth would be utilised in perpetually just laws of distribution. It was as though a wise man should tell a master of a vineyard whose family were oppressed with anxiety on account of poverty from bad harvests, "Seek everywhere until you find out the secret of the fruitful growth of the vine, and you and all your house shall be blessed."

Now, evidently in so far as Christ's Kingdom meant a communion of men in which His Spirit ruled, it was not the same thing precisely as the rule by which man's physical life endures; but God's Sovereignty, on the contrary, had immediate relationship with man's physical needs, as the whole of the Gospels testify. For practical purposes, the seeking and finding of God's Sovereignty was the seeking and finding of a general law, dominating in Economics, whereby Christ's ethical Teachings might be practised and His Kingdom won, without too engrossing an absorption over physical needs. It was therefore the discovery of some secret of a divine justice in Economics, facilitating the practice of Christ's commandments, and thereby making ready for the fulfilment of His promises about the Coming of the Reign of the Spirit of God.

If men have not loved one another in Christ, the deep-seated reason why they have not done so is to be found in their prior refusal to worship God the Father by acknowledging that they are but Stewards of His vineyard, the earth, through

which He has willed from everlasting to provide for all the material wants of men.

XI.

There are Three Witnesses of God: in Sound Economics, which make room for this Fatherly Beneficence; in Social Ethics, which brings Christ to Man; and in Holiness, which brings Man into the likeness of Christ.

I. ECONOMICS

There is a convergence of tendencies in the Social World centring around the Church of Christ, whose summed effect is to secure the provision of the means of subsistence for the ever-increasing population of the World in at least the minimum amount required to make reasonably easy the observance of the Moral Law; and this movement, or law, is a practical demonstration of the truth that God is Father to man.

The productivity of Nature is essentially bound up with the productivity of God. If I sow my wheat-field with tares, I must not blame God that there is not enough wheat. Or, if God sends labourers into His vineyard of the earth, and I close the door to them, and say there is *no place* for them to work in; it is God Himself whom I have shut out from His vineyard rather than only man. God does not say that men should not own the earth under His ownership of the earth; but if men do hold God's fields in trust for God, they must allow God to enter therein and give place to work in for all whom He has sent into His vineyards and His fields. The blood of

everyone who dies because he has not been allowed "place to work" in God's vineyard, is upon every evil Steward of the Land of God. How can God be Father to man if He be inhibited from giving His increase to the labours of man? In every outcast whom Christian Society has given no place to work in, it has prevented God's fatherly beneficence to man from coming into effect.

2. ETHICS

There is a Law in operation in the World—creating tendencies and radiating influences; seated in the Church of Christ; through which Christian Ethics tends to conciliate and unify mankind; inaugurating Charity between Men and Nations; revealing through institutional means the Brotherhood of Man and preparing the way, by Peace and Good Will on Earth, for the Coming of the Holy Spirit through the Church on all the World.

In a holy fraternity with the natural reason of Man, Christ solved many of our problems, besides unveiling His own mysteries. The Sermon on the Mount is mostly Human Reason, not the Revelation of God. As such, Christ has left us to continue His Sermon on the Mountain for every new occasion until the end of time. All our best Social Ethics of the day are a perpetuation of the human reasoning of Christ. It avails little to the Church of Christ to offer up its gift upon the Altar, unless the members of the Church of Christ are first reconciled with all their brother men. The Holy Ghost who is on high, above every Altar of the Church has delayed until now from sending down His universal Pentecost—

the Spiritual Coming of Christ—until men shall learn to come to Him in the human brotherhood of the Human Christ, upon which coming to the Altar, reconciled with all men, the Holy Ghost will send down His blessing upon the Sacrifice, and the long-delayed Kingdom of the Holy Spirit will arrive.

3. HOLINESS

There is a Law in operation—conditioned in its operation by the progressive establishment of satisfactory economic conditions which make life bearable; conditioned by the applied Christian ethics which make brotherhood a fact; attracting individuals to live superhuman lives, which, in turn, radiate their light and power in the mission of the Church to the World, consolidating her Citizenship with a supernatural bond, expanding her Empire, and beginning the transformation of the World into the conscious sovereignty of the Spirit of God.

Worse than any Schism between the branches of the Church, is the Schism within the Church between the would-be Saintliness of some, and the Law of the Fatherly Sufferance of all men so to live that they be not prevented by their surroundings from the observance of the Teachings of Christ. The would-be Saint who does not interpret God's Fatherhood to man in just economics, nor interpret Christ's Sonship in the world by universal fraternity with all men, is either mocking God or else he disbelieves that the Holy Ghost is in eternal union with the Father's reign of just economics and the Son's reign of Brotherhood among men. Christ will not return to the earth in a spiritual manner with thousands of His Saints, until the con-

ditions which have been set from eternity upon the way of His appearance have been fulfilled ;

Until His Saints, accepting all the living knowledge of His Universe, shall see in the New Heavens revealed by the Natural Science of God's Creation the Reign of the Reason of God ;

Until they render bodily acknowledgment to God's Fatherhood in economic justice to all humanity ;

Until they fraternise with all sorts and conditions of men ; in all consciences, and in all faiths, and with all hopes.

The times and moments which the Father has set within His power are nothing else but the times and moments it will take mankind to understand the conditions which must be fulfilled before the Son shall appear in His Kingdom in that spiritual manner which shall rehearse the Final Judgment of the World.

PART II

THE COSMIC VISION OF CHRIST

THE COSMIC VISION OF CHRIST

"We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first :

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord."—ST PAUL.

I.

The spiritual Coming of Christ is not His bodily Apparition in the World, but it is His Coming through our comprehensive seeing of Him in Heaven and Earth, through all that exists therein.

There is often much mystery expressed about a so-called Second Advent of Christ ; but from the Theistic point of view, this truth, at least in its spiritual expression, is devoid of mystery. If Christ be the Reason of God, how can He help but appear some day from behind the clouds ? The doctrine of the Spiritual Advent is the mere assertion that at a certain moment of history, mankind's consciousness of Christ will grow to a point of intensity which will make it a spiritual Second Coming of Christ. For,

in reality, the only Second Coming concerning which we can know anything, must come from the filling up and making whole of our consciousness of the First Advent. The "Second" Advent is the recoil of our consciousness of the First, and our recognition that all the beings, personalities, and objects of our inner Faith-World tend, by a necessary law of things, to embody themselves in time in outward events of human history. There is, within our minds, that which is in solidarity with the fact of Heaven. Therefore, Christ reigning in our Heaven is Christ reigning in our minds; and Christ reigning in our minds is not far away from Christ so appearing to us from the clouds of Heaven.

II.

Christ being the Omnipresent Reason of God, returns to us in Reality after He returns to us in Thought.

Christ is that Reason of God whose effective laws in the Universe are the subject of all Scientific Research. Christ is the Model after which Man was made, and towards which all movements in human history converge. Christ is the central Heart of all the graces and adornments of Human Culture.

With the aid therefore of all Science to understand His Omnipotence; with the aid of all History to understand His Character; and with the aid of all Culture to understand His Grace, may not His New Disciples rediscover the apostolic consciousness toward Christ? Seeing once again His brightness

in all the heavens, and retracing His footsteps in the ways and lanes of every city, and amid all the people—may they not have joy showing forth the beneficence of His Face? The angel at the Ascension said, that as He had once gone on His way towards the cloudy places of Heaven, so some day would He leave the cloudy places of Heaven and return to the clear places of our earth. We are told elsewhere that, in those days, wherever we shall raise the stone, we shall find Him; and where every woodman shall cleave the wood, there also shall Christ be found.

III.

The General Judgment is in a sense always going on, and we may spiritually enter into its presence and be renewed by the controlling force of its Realism.

Unless we examine our Consciences in the light of the General Judgment, we can never understand the simplicity of the Mind of Christ, nor the singleness of the claim of the Reason of God within Him to control the earth and stars. The instinct of the great preachers of repentance, like Savonarola, were not altogether at fault when they foretold the General Judgment. Repentance is a spiritual and near rehearsal of the maybe far-off General Judgment; and Repentance is so because the Future of the World exists, in a sense, Here and Now, as foretold within our souls.

Also by perfect faith in Christ we can forestall the End of All Things. Anyhow, the Science, Philosophy,

and Culture of the day are only seen in their right perspective when we have weighed them in the balance over the depths of the abyss, and seen them in the light of their consummation in Christ's final Judgment of the world. What is needed therefore is a spiritual rehearsal of that Judgment, and a return from thence to thoughts of earth, with a re-found simplicity of mind, and a penitential singleness of heart. With these gifts we shall be able to approve the fact which most concerns us, namely, the fact that we are members of the Living Body and Soul of Christ in the Church of Christ, and know and realise that His Church is the Great Simplification, in a living form, of all that is in the earth, or under the earth, or in the stars.

IV.

A right Theism, or Rational Theory of God, teaches the essential and ultimate control by Moral Goodness of all physical reality, and thus explains how Christ is the deepest Motive Force in History.

All the current sayings about the unique power and influence of the moral personality of Christ in impressing men's minds and moving their hearts, are true, but are much more true than they who utter them suppose. They are true in the substantial reality of God's Sovereign Rule, which causes physical reality to cohere with moral facts within a single and eternal scheme of Being.

If Christ rose from the dead in hearts and in souls, He necessarily arose again from the dead in physical

fact; because all soul-facts are, in one term, necessarily also physical facts.

What then is the goal of the Incarnation in history? Redemption was no mere artifice for making men into angelic beings; it was the implantation of the Reason and Power of God into actual history: overruling existing plots of Earthly Kingdoms in an easy, gracious, and lifelike manner; until Humanity having mastered its environment in political and religious experience, and in the Science of everything in Earth and Heaven, should at a certain moment of history discover that its Motive Power within all movements is its Redeeming God. All science is thus Science of Christ, and all knowledge of Nature, Knowledge of His place in and with Nature, and all knowledge of Man, Knowledge of His Human Soul, which is the radiative force of whatever is good in Man.

V.

If all the Laws of the Universe which Science discovers are laws of the Reason of God, and are therefore "statutes" and "testimonies," "commandments," "ordinances," and "laws" of the Heavenly Christ, then scientific thinkers deserve the blessings of the 119th Psalm.

Believers in the true Theistic view of the Universe, re-found from Isaiah, John the Evangelist, Augustine, Francis, Aquinas, are likely to constitute a new spiritual Order rather than a new Sect, because through aid of this divine view-point in things the possibilities of a new sectarianism will have definitely ceased.

Having reached the Theistic point of view, there can be no further trouble, neither, from the pressing critical questions of the day. To the Theist, all Science is Science of God.

Men like Darwin and Herbert Spencer were they who, to the true Theist, more than any others in the nineteenth century, meditated day and night on the Law of the Lord and loved His testimonies. The new Order of Christ would, in duty bound, love Nature and the Science of Nature equally with their most confirmed naturalistic devotees. They would be the positivists of God. Having discovered in what manner the Universe is founded upon the Tables of His eternal Sinai, the Reign of Law, His rule of Stable Motion in any possible stellar universe, they will see that the principle of the Stable Motion, in which the Universe moves towards its eternal resting-place, is the Divine Reason of the Godhead which reigns in Christ.

VI.

Music could not exist for us in this or that rendering, unless it already pre-existed in an unrendered state in every particle of the Universe. The universal modulation of material being evoked in Music finds a response in the Heart of Man. The Universe then is strung upon chords of essential personality, and is as the Music unto the Eternal Reason of God.

No wonder that the Shepherds heard music around Bethlehem. This Universe is all Music which surrounds the Face of Christ. Music is the personal

melody and harmony in every two islets of being in the great ethereal sea, in so far as they are strung together in the great Psaltery of the Word of God.

The only essential person *within* the Universe is the Word, the Reason of God; just as the only essential person *behind* the Universe is God the Father, and *before* the Universe is God the Holy Ghost.

The Theist says that spirit and matter are in reality one, and that whatever is in the lowest thing of the universe is in the highest object seen and known, and whatever is in the highest object is foreboded in the lowest object.

Now it is just because the structure of all things that are microcosmic and macrocosmic agree with personality, that we know that a Son of God exists. For the Universe agreed with the nature and essence of personality before ever a human being existed; and the great stamping Power that stamped it so was the Person of God the Son.

The effluence of this great reality of the Universe in which every particle of the Universe strikes a personal chord, is Music. The entire Universe agrees with the soul, because it is made for the soul, and because it portends and prophesies soul. Music, in itself a mere bodily quiver of material elements, since it also affects the soul of man, proves that the Movement of the Universe is itself spiritual and personal, and demonstrates the living Reason of God.

Before therefore Man existed, his Model existed in the Eternal Son of God; and every movement in the world was unto an expression of Him in Man,

and unto an expression of Him as God-made Man.

Is this man-centred pride? Do the stars exist for man? Maybe not; but, nevertheless, Man is the resting-place of the stars, for Man is but the embodiment of the stars and all the Universe, in the beginnings of their rest. Personality in Man is but the earth and air and sea simplified in one; its movement is their movement, its light is their light, its fire is their fire. The poet rightly speaks of the "Sky- and Sea-line of her Soul."

Because Man reveals the Universe, and forebodes the Goal of the Universe, the Universe reveals the Son of God.

For if the Universe were personal in every atom of its existence before Man came, the Personality which made it personal, and which in time revealed Itself to Man, was an Eternal Person, the Goal of the work of the Creating God.

Whence is the shepherding interest of some Power in Man, in history? except it be some model Son of God who is in Man, and above Man, and whose eternal arms are below, supporting Man; and into the likeness of whose form the nations are controlled and over-ruled.

Each man is the close-tissued likeness of the Son of God and Man.

Should there be on earth a perfect "son of man," that "son of man" would indeed very likely become a saintly manifestation of the Son of God; for the transition between the two would seem to be too divinely and congruously facile a thing that it should not come to pass.

The Son of God is in principle the Everything in the Universe, and the Everything in the Heart of Man. Should the Heart of Man become, by sympathy, like unto that Everything within itself, by the Power of the Holy Ghost, then the Son of God would indeed be newly manifested in a Saint of Christ, endowed also with a true soul, and body, and heart of Man.

VII.

The Sword of our control over Material Forces is cleaving the way for the fulfilment of the Incarnation. The Single Energy of the World, namely, the Electric Energy, reveals the Reason of God which in the Tables of its Law controls this Energy in the living Structure of the Universe.

Scientists are the veritable angels of the Reason or Word of God, since the sum of their labours is that they have but caused His presence to be witnessed to, in the predestining Power of those Tables of the Law unto which Man, and Life, and Trees, and Stones, and the Universe, have been called from eternity to conform.

In a true sense also, the Angel-Scientists of Christ control His Single Energy, His Lightning,¹ and bear that Archangel's Sword of Lightning in their right hand to clear the way before Him. Philosophy is no longer conjecture about realities, but a discipline of the mind to comprehend the interactions of the laws which contain the sum of God's

¹ Electricity, in rest or action, we are told now in every text-book, is "all the material universe."

electric Might. If we comprehend His Niagara of Energy, we can harness its forces to work with us. In this friendly and apprehensive sense, then, the Servants of Christ are to take to themselves the Science which is the Knowledge of the practical control of His Energy, the purposeful control of His Lightning.

And if all energy is of One Power, so is all Power directed by the single Reason of God seated in the midst of the World and of every particle within the World. Nor could the Returning of the Son of Man be heralded by any other power than that of Lightning; because no other power exists than the electric Might which is shown in Lightning, and all Lightning, therefore, reveals the Son of God and Man.

VIII.

As the Eternal Thought of God, namely, the Word of God, is of the same substantial reality with God the Father, so is all our World of Thought and Striving, namely, the Word of Man, through Christ, equally a Substantial World, that is ultimately, a Real Paradise.

A former generation of Anthropologists, and Herbert Spencer, were wont to trace the origin of religions to a belief in Ghosts. St Peter's Basilica and the living Christianity of to-day would, if that were true, prove that more romantic realities were the outcome of Ghosts than we were wont to suppose. Theism, at least, allows that *thoughts* are the thread of life of ultimate *things*; and even this belief is

hopeful enough without romancing as much as Herbert Spencer.

The fault of the Haeckels and Spencers is that they are not consistent. Having as "monists" made all things one, and utterly denied that there is any purely ideal "substance," that is, any World of Thoughts which is not part of the real "substance" of that World of Things we daily experience; they proceed to condemn as mere mentality the Gods, heavens, hells, and spirits which do not concur with their own predilections. A consistent Haeckel would be a more powerful defender of Christ as the Substance of the heart of man's Universe than were Augustine, Albertus Magnus, or Aquinas. For none of these Christian thinkers could marshal such an array of evidence to prove that Thoughts become Things, and hence that it is reasonable to say that the Word becomes Flesh, as Haeckel or Spencer could. So great is the array of evidence from the Monists (that is those who say that all the Universe is in every person, and every person in all the Universe), that were Thomas Aquinas among us to-day he would probably say, that once we could see Christ in all things only by faith, but that now we could see Him almost as He is, namely, almost as in that Blessed Vision of Christ in the Universe and the Universe in Christ, which is the delight of the Eternal Paradise.

IX.

Nearly every scientific thinker of to-day believes in what he calls "Monism," namely, that the entire Universe coheres together in a single rhythmic whole. The Theist, however, is the only consistent "Monist," because if there is but one Reality in the movement of, there must be one Goal to, the Universe, and this he finds in the Son of God and Man.

The teaching that all things vibrate together in Spiritual Oneness, supplies us with a beautiful conception of the Atonement as the actual struggle of the Son of God to give us peace. This view of the Atonement is not a new one nor an unscriptural one. It is reached merely by mentally simplifying the existing Orthodox and Scriptural views by aid of logical inferences drawn from the fact of the Spiritual Unity of All Things.

Because the human soul, ever since it was a soul, was a kind of living response to, and a latent power over the Universe within man, the soul's *content* was the Universe; but the soul's *environment* was God, who is beyond the Universe. The soul's native impression from this environment which gave it its beauty was its state of original grace.

Man is a creation of God; but his moral life is a joint-creation by God and Man. A Scheme or Plan of this joint-creation was the Goal of History; and this Plan was, in a sense, mathematically complete in the beginning in human nature, just as

the whole Table of all the Material Elements is latent in each little corpuscle which, by a mere process of *multiplication* in the rhythmic degrees of the "Periodic Law," makes up this or that material "element." This Scheme or Plan of history was conformity to that divine Model of movement in rest, namely, the Son of God. The overcoming of a million obstructions on the way thither towards Him, is what colours human personalities in their infinite possibilities or varieties of beauty of character.

The plot of every life was the Son of God, approachable in a proper and unique manner by each soul. Hence if error or defection came, only He could disentangle or reverse it who Himself was the sole solution of the plot.

Sin is miscreation, the personal refusal to create with God, and the infamy of abusing His own creative power to contort and miscreate His "commanded good." Sin contorts God's mathematics of the movement and single moral course of life. For the individual, Sin is a transcendent evil (besides affronting God), because Sin is an undoing of the Universe; and any possible Moral Ransom can only happen by a real making up of the Universe again.

Now if Sin were only an error and not a miscreation or a misgenation, there had been need only of a Prophet; not of a Redeeming God. A miscreation is a real creation made by a human deflection in the work of the omnipotence of God. Humanity thus carries with it the substance of its Sin. Truth alone cannot redeem mankind; only a Force equal to that which causes Man to

live can do so. The thought that we are to suffer in consequence of an original or hereditary Sin which we, as individuals, have not committed, need not trouble us as implying the endurance of a seemingly unnecessary evil; for if there were no transmission of the substance of the Past Sin of Humanity into the Present, those who lived in a former Age could never be redeemed in a later Age. Hereditary Sin is a token of the fact that Humanity is of one substance; and that, in a sense, the effect of Redemption is in all or none, together, throughout Place and Time.

For the same reason, when the moment of Redemption came, there could be no sudden transmutation of Humanity into a race of angels. In some sphere or other each individual man must live through the whole experience of Man in History. Redemption could be looked forward to as the linking of many individuals through the Redeemer to the Goal of Spiritual History. But those who were not one in a spiritual compassion with the Redeemer, had to undergo purgation. They had to suffer with Humanity, until its Goal were reached, because they were part of Humanity, and could not be saved in isolation; because they could not even exist apart from that with which they were inseverably one.

X.

Theology relates to truths which are often far more obvious truths than is generally supposed. Whatever Theology may have said about Christ as Man or God must be interpreted in the light of the general truth that as Man He was as we are, but that His Humanity was more real than ours is, and His Divinity the objective realisation of our subjective Hope.

The scholastic teaching about the perfect knowledge of the Human Soul of Christ is founded on a simple reality. Christ, by perfect moral correspondence with His soul, possessed His soul, and thus also the knowledge which is of the soul. The Soul itself reflects the Universe, because the Soul is the expression of the Universe devolved within us; and all this Universe were ours, as perfect knowledge and perfect power, had we but the moral energy to take it to ourselves and use it, as the Kingdom prepared for us in the "foundation of the world."

When now we ask what the Divinity of Christ is in the logic of the Theistic argument, we must reach the answer by a process of excision rather than by a process of addition.

Perfect personality is a model form of living movement in perfect simplicity, reverberating its Past in its Present, and hence *without a past*; and forelaying its Future, and hence *without a future*; but holding all things in a substantial Now. Cut away, thus, mentally, the limitations of human personality, and you have a conception of Divine Personality. In any case,

Divine Personality is infinitely responsive to human personality; for the human is planned upon the nature of the divine.

Christ, however, did not merely "act the man"; He was infinitely sincerely man. How, then, was His personality God? Personality from this viewpoint of the Spiritual Oneness of Nature contains the movement of the Universe gathered from material reality into the restful simplicity of spiritual reality. The Spiritual Creation only differs from the Material Creation in so far as the Spiritual Creation is a gathering together of the Material Creation into a state of restfulness. In our personalities the entire movement of the World is reproduced in Memory, which makes the Past Present; in Understanding, which vouches for the present actuality of all around us; and in Will, which bears us towards and relates us with the Future. But on account of the observed fact that reason, the note of personality, coheres together in all who possess reason, and is thus founded upon a single reality, it is right to say that there is only one personality strictly speaking *within* the universe, namely, that Spiritual Reality which is the Spring of the World's energies, and which impresses itself as the Reason of God upon the whole Life and Movement of the Creation.

Now, Christ's divine Personality was this model divine Movement towards Rest in the Universe and in Human History. His divine Consciousness, therefore, was no conflicting movement to His human Consciousness, itself more restfully reposeful in eternity than any mere human consciousness ever could have been. What has been called the *Kenosis*,

or the reputed ignorance of Christ as Man, is really an evidence of the naturalness of the flow of Christ's human Reason within, and unto, the divine forms of knowledge which were embodied in Him as the Reason of God. His human Reason followed its essential way through the limitations of the Mind of the Epoch ; but Christ's divine Reason, ruling already in the very structure of Man, and in every particle of being in the Universe, was so possessed by Christ, that it was the very person or inner self of Christ. Therefore this divine Reason controlled in inner spontaneity that which in Christ's human Reason was taken from the Mind of the Time, to signify some truth beyond the reach of this Mind of the Time.

The Creed says that Christ was perfect God and perfect Man, and that He was gifted with a rational soul. Unless then we destroy the very nature of Reason, which is the movement of the understanding from *unknown* truth, through correct premises to *known* truth, Christ Himself, as Man, daily learned new truths in accordance with that divine decree which is from the very Reason of the Universe. Christ's human Reason concurred with His divine Reason by the abundance of its power, and not by artifice. This divine Reason was itself the gracious Reality of the Reason which sustains everything which is ; and therefore His Hypostatic Union brought Christ nearer to the Heart of Nature than any other individual in human history ever approached thereto.

XI.

Nature is the Shadow of the Substance of the Grace of God. All God's ways are not after the manner of man-invented artifice, but all rhyme together in concord, Nature concurring with Grace and Grace with Nature, except that Grace alone is the Substantial World.

The Incarnation is more easily thinkable by aid of the inspired prophetic consciousness of an universal Sovereignty of God. This human consciousness of a possible Reign of Eternal Justice in the World was a worthy sphere of operation of the *mental* term of the person of Christ, just as His human heredity (nature) was a worthy sphere of the operation of the *moral* term.

Granted this "prepared place" for the Incarnation, and take away the chance of human imperfect personality entering, then the Model Personality, namely, the Divine Personality, can easily be thought of as entering there instead of human personality.

This Personality is all-knowing and all-mighty, not as man might conceive of omniscience and omnipotence, but in that gracious life-likeness in which God may be trusted to manifest them. The divine Science and Power come because this Personality is literally the Modelling Movement of the Cosmos. This Science, however, is not a graceless consciousness of alien things and events; no more than this Power is a Disruptive Force. Because Christ is *native* to the divine Scheme of Things, being Himself the incarnate divine Scheme of Things,

He is more *with* the movement of the Universe than any other being in the Universe. His divine Science is His feeling of the Goal of the Universe in every incident of His earthly Life within the Universe. His divine Power is the power of the Divine Scheme to control the Human Scheme and "be cleared when it is judged."

XII.

Theism makes the best Thoughts of Man through Christ the centre upon which the whole of Physical Reality converges.

Theism is not an attempt to constrain the infinite realities of God and man within arbitrary intellectual systems of Thought. It is the reasonable view of the Universe to take, to say that God chooses the Thought of Man as the line of, the light of, His New Creation, and therefore that all essential Human Thoughts concur with Divine Realities, through Christ.

If Christ rose again from the Dead in hearts and souls, as the Idealist so often tells us, He also necessarily arose again, the Theist adds, in physical fact; because physical facts are necessarily part and parcel of supreme soul facts. Moreover, when Christ ascended into Heaven, that Heaven, if, as we may suppose, it was within His human soul, was no unreal or unobjective place. Rather, where Christ is, there is the only real and objective place. Christ's human soul is the converted Universe, the Universe converted within His personal scheme of rest. Our souls are virtual replicas of the Universe; but

without Him, on account of Sin, they could not endure for ever. Only in Him is Mankind gathered in one; and through Him Man will live while He lives, though outside the Body and Soul of Christ, called also the Church of Christ, no body nor soul of man can ever live onwards and endure.

XIII.

Theism being a rational theory about the substantial reality of religious truth, those who approach faith in Christ with a right theistic preparation find Him to be as real to them as the Apostles found Him in their own Age.

I ask for a fellowship of Christians who will take at its precise value the teaching which they uphold. The daily life of Christians is the sacramental life of the Church. How little the Sacraments may mean to individuals, all the world knows; how much they may mean in the sacrament of spiritual restitution to us of an apostolic consciousness of Christ living on the earth, it is given to no one to know.

The Goal of the World's History, which is the "Coming again of the Son of Man" (alluded to in the Prayer of Consecration as our being made "partakers of His most blessed Body and Blood"), is all prefigured to the world in that Holy Sacrament in which, in a spiritual manner, the Second Advent is fulfilled in us.

The main value of Theism is that its acceptance intellectually obliges everyone to put a scientific substantiality into their words. It obliges people, in

other words, to mean precisely what they say. Theism teaches not one jot or tittle of anything which is doctrinally new. Its aim is spiritually to revolutionise humanity through teaching a true appreciation of what it has long since possessed. In a secondary sense, however, all who receive Christ with the apostolic consciousness of the presence of Christ, will become His apostles and His messengers in all the highways and byways of the world; and in this conservative sense there will be a new or renewed dispensation of the Holy Ghost.

XIV.

The Agony in the Garden relates to an enduring dispensation of God in spiritual history, whereby a Thought-Ransom precedes the actual divine accomplishment of Redemption. If each particle in the Creation is represented in every other particle, so is each soul represented in every other soul, and hence Christ's mental Conflict with Sin embraced every soul, and, in a certain sense, is ever going on.

The Agony in the Garden may be taken as the Mental Redemption of Mankind, which it would be difficult for the exponents of mere Idealism to prove was not enough. As Prophet of Humanity, Christ grappled with Sin and all its effects at Gethsemane; and mentally saw through to an eternal release. All souls have a real presence in each soul, but only Christ, by divine energy, so possessed His human

soul that He could meet and see and converse there with every human soul. In the soul of Christ was therefore present the substance of all the souls of mankind. In His state of agony and mental anguish in the Garden, Christ comprehended the dark outlines and various shades of all the fearful miscreation which had come to Him in lieu of the beauty of the joint-creation between Man and God, the moral and real life in that Covenant whereby man moves towards his eternity concurrently with God. Into the place of all this evil substance or miscreation, the Redeemer devoted Himself, first, to know how each sinner might be sympathetically interpreted as a subject for his Redeeming Love. There is an uncertain psychic law whereby a friend, at the moment of his death, is said to enter in a real presence within our souls. Be that as it may, there is a very certain law whereby the Redeemer began to be present to the conscience of all Humanity by His death, and from the moment of His death.

By His agony in the Garden, Christ had brought all Suffering Humanity to Himself within His soul. By His passion and death, He "crossed over," in His substantial presence, to all mankind. From henceforth the Church of Christ is this living persistence of the Body and the Soul of Christ in the body and soul of Humanity. Christ now remodels Humanity in the beauty of Grace, and composes it in rest; as He has already moulded the movement in the Universe in the beauty of Nature. Because also He is Lord of both the Universe and of Humanity, in His Church He is remodelling and reforming both Man, and the

Universe itself, into the likeness of the New Jerusalem.

XV.

All Science is making way for such a clear definition of the meaning of the Reason of God which was Incarnate in Christ, that the same Science will show forth His Judgment on the Living and the Dead.

John, the Apostle, saw Christ's place in the Universe by intuition. The movement of knowledge in history is towards the recovery of the Apostolic Consciousness of Christ in a didactic way. If Copernicus and Galileo discovered the place of the earth in the stellar universe, that was one stage towards discovering Bethlehem in the midst of the Stars. If Newton discovered the cosmic laws of motion, he discovered the movement in the world impressed on it by the living Plan of movement which is the Person of Christ.

If Joule and others discovered the law of the Conservation of Energy, they discovered part of the scheme which feeds the New Creation.

If Darwin discovered Evolution, and if Spencer synthesised the truth of Nature as the knowledge of the Movement of Universal Energy in degrees of integration, this Evolution was directed by the Mathematical Models of energy which we now know predetermine the nature of life; also was it directed by what is called the Periodic Law, which, existing in itself in Reason only, yet preordains the material Elements in every world of Stars.

Now these Models of Movement in Energy, before they exist in actual energy are the expression of the Reason of God.

Natural Selection is the destruction of Movements which do not concur with God's Rule and Numbers in the Elements, and with God's requirements from the Animal World.

The destructive terrors of Natural Selection are a foreboding of the Judgment of this Reason of God, when It shall appear before all men to give the Freehold of Its sovereignty to the Good, and deprive the Wicked of any place within Its Book of Life.

XVI.

All Faith, through Christ, is the beginning of the Resurrection.

What is Faith?

Faith is the revulsion of humanity against death, and the attempt to live without death.

Life revolts from death, or it would not be life. Life in man revolts from death in its transcendent environment; in all that its reason or conscience knows.

But this revolt is ineffectual unless a Power which is Lord of Life and Death impels the revulsion against Death with a superhuman strength which our ever-dying life itself is incapable of. Unless Christ has risen from the dead, then our faith is vain. But because He has risen, He has sanctioned the entire faith of the Human Race.

All faith, then, in a sense, is faith in Christ, be it

near or far; and all faith in Christ is then, too, an initial rising from the dead.

Every moment of our lives, of ourselves, we are dying and spending our lives beyond the power of recovery by aid of any principle of strength within us. Yet Faith is the daily and hourly recovery from death, by aid from a Power which is greater than Death.

Faith takes every action which it inspires, and makes it deathless. Where Nature scatters Life, Faith gathers and assumes Life.

Faith is the power to give or direct our lives in the direction of One who is capable of accepting the gift.

On account of what He will do in the days before us even though our actions be inglorious, yet is mankind through Christ justified by faith alone, and not by the works of man.

XVII.

Our very subjectivities, such as our living memories of deceased persons, are the definite earthly resting-place of the New Creation.

Perducant te in civitatem sanctam, novam Jerusalem.

Comte could not imagine how the deceased heroes of Humanity could possess anything more than a subjective presence in the memories of those who cherished them. But, granted even that, and if the force value of identity is conceivable as being re-enacted in the strange and infinite subjective universe, I do not see why we should not say that

memories of the deceased within us contain the real presences of the deceased.

May not "Mediumship" and "Hypnotism" be a disordered application of a divine law which, itself, is orderly, creative, and purposive? If the subject be argued out to a finish on the theistic theory of energy as God's energy, added to that of psychological investigation, the living may, it is conceivable, first of all during life, control the thought of themselves in other persons, though rather through the modelling force that all realities have over ideas, than in any mysterious manner. When, however, death occurs, there is a snapping of this control, and in that case the memory of the deceased lives by itself; a truth confirmed by the authority of visions at the moment of decease, and of the reputed "spirit mediums" who accept control from the subjective memories of other persons.

In Frederick Myers' great work on *The Survival of Human Personality after Bodily Death*, there is abundant evidence to prove the existence of quasi-mechanical reverberances of memories of deceased persons; proof, in other words, of the existence of everything about human survival except the *one* thing, namely, the moral substantiality of departed persons. At least, however, Myers convincingly disproves Comte's hypothesis that memories of the dead are less than real energies or things.

Who shall say that these very mechanical reverberances of the dead are not, in a sense, appertaining to those "graves" or "monuments" in which departed personalities rest, until they shall all "hear the voice of the Son of God and live" again?

Such is the *least* of hopes; but is not the *greatest* of hopes, the hope that all the dead who die in Christ are slowly filled with the transcendent moral, and hence also cosmic energy of the Son of God, and there and then likewise begin to abide in Him?

And if each man has a "Subliminal Self," which is a universe itself in miniature, may not the mighty single mind of the Church of God possess, in an analogous manner, a mighty universe of its own, which, by the creative energy of God, is fashioned without hands into the New Jerusalem?

XVIII.

The reason why there must be a Final Apparition or Judgment; called in the New Testament, the "Parousia," or Last Things.

To the Theist, all things are believed to exist in personal form; that is, he sees that the movement of cosmic Energy and Life, did it reach the point towards which it tended, would either terminate in personality or express personality. The Christian calls this personal proportion of the Universe the Reason of God, and says that it was incarnate in Christ.

Christ, in His apocalyptic or ultimate place in History, belongs to the Future, because He is an incarnation of this eternally modelling movement in history. In so far as anything is spiritually durable, it is so because He is the actual movement in it, as in all things, towards their final state of rest. He has modelled all life and shaped it towards peace,

if ever it is to reach peace; nor can any World, nor Life, nor Being within the World, enter upon its rest until it has come to its rest in Him. Therefore Spiritual History is a struggle of all souls to reach His peace.

Christ will appear in the World as Judge, because He is one with the Reason of God in the Universe; and this Reason of God, from whose rule no particle of being in the World can get away, is destined, of its very nature, to come through with all its work in the Universe, and be manifested through all the Wide World when this work is done.

XIX.

Heaven is begotten in our inner World of Thought, Hope, Love, Desire; all of which we imagine are a Shadow-Land, until the Spirit through the Word of God causes them to be eternally real and true.

Heaven simply means that our inner universe of thought, vision, dream, hope, aspiration, prophecy, desire, expectation, possesses a solemn and substantial reality in the Heart and Mind of God.

Saintliness does but replace a substantial for an unsubstantial Universe; or at least it replaces one for an Universe which is unsubstantial for us.

Prayer moves the mountain forces of the Universe in our inner control of them into the sphere of the sovereign rule of Christ as God and Man.

By Christ as the Reason of God, all things

"consist" and are what they are in Nature; by Christ as God and Man, all things "consist" and are gathered in one for Man in Grace.

This is possible only because having once agreed together in the Reason, the Word of God; if they are brought together again by the Word made Flesh for Man, the operation whereby this is done is natively proper to the One who so brings it to pass. The New Creation is identically the same work in power, authority, control, and sovereignty, as the Old Creation; and the Creation of an Universe for Man, namely Heaven, is work of the same Workman, as is all the process of the unfolding of the Natural Universe.

If Christ did not model and control Nature, He could not model and control Grace. But by the Incarnation He has brought His controlling power over the Universe into the Heart of Man; and through His Church, and through His Grace, He models and controls the Universe within the Heart to make it a Heaven, that is a reality for Ever.

XX.

The Dead are living with the Living because all things consist and persist together in Christ.

Theism teaches that all worlds are God's World, all strengths are God's Strength; all life is God's possession; all interrelations of things are mediated through Him; and all manifoldness is one in Him. Theism teaches that each human life is represented in every other human life, as indeed each material

particle is represented in every other material particle of the Universe. Theism teaches that each soul thus possesses a living presence of all humanity within itself.

A person whom we know, on dying, still lives in a real presence within us through a mysterious soul-reverberance. The same soul-reverberance resounds from all the dead whom we have not known, through the dead we have known, and extending backwards to others ever since the beginning of the world. If our moral energies were perfect and divine, we could find all humanity, past, present, and to come, within us. And they would not be pictures of other persons, but real presences of other persons. If this be not true, then Theism, the view which links all past existences together in real existences in the present, is totally false ; and there could be no basis for the Redemption. Coming as Redemption did before the goal of history had been reached, it redirected the great Communion of all humanity towards restfulness in God. Yet this divine consolidation, the Scriptural Restitution of all things, must remain in concealment in what is called the Church, until, in the Pauline phraseology, the times of the nations shall have been fulfilled.

Redemption wrought a consolidarity of all the fortunes and lives of humanity past, present, and to come, gathering together what was forgotten, encircling in its living arms all present lives, and joining all souls, until that Future when the self-consciousness of all humanity shall have grown complete.

At a certain moment of history the civilised nations

are sure to come to Christ; when His own moral energy shall have entered into every soul; when, in communion with all humanity, He shall have relived in every human life, remoulding men unto the likeness of each man's proper conscience, and each man's proper soul—unto which likeness no one elsewhere could have attained—saving in this world, purifying and enlightening in the underworld.



PART III

THE CHURCH ; OR, THE KEEPING
OF THE KING'S LIKENESS AND
IMPRESSION



THE CHURCH ; OR, THE KEEPING OF THE KING'S LIKENESS AND IMPRESSION

"The Anointing which ye have received of Him abideth in you, and ye need not that any man teach you, but as the same Anointing teacheth you of all things, and is Truth, and is no lie ; and even as it hath taught you, ye shall abide in Him."—
ST JOHN.

I.

Religion is a cosmic movement of the Universe towards God. While Ethics and Morality are the inexorable conditions, yet conduct, of itself, without the recreative energy of Religion, yields no substantial change over the body and soul of Man.

If religion were only ethics, then the mere publication of the Sermon on the Mount throughout the world, without the Coming of the Holy Ghost on the Disciples, would be the whole of the Religion of Christ. The Church Catholic has ever been a radical contradiction to this view. The Church is neither a system of sound Economics nor a mere Society or club for the promotion of goodness. Sound Economics and sound Social Ethics are the two stern and inexorable conditions of the Church's triumph in the world ; but they do not make up the fact of its life.

The Church of Christ is either a power integrating and immortalising man, and using Economics and Ethics as a means to this sovereign end; or its claim to be supernatural has no justification.

In the scheme of Christian evidences, firstly, the fact that the Creation can supply the wants of man is necessarily bound up with the truth that there is a God who is Father to men. And after this the Life of Christ may reveal and demonstrate the social reality of the Brotherhood of Men. But, in fine, unless a new power had now been brought into the world through Christ, called in Theology the Holy Ghost, and had revealed Itself in a God-made solidarity of Mankind, then the evidences for Catholicity would have broken down. For there can be no Divine, or Catholic, Church which is not in effect a Transcendent Communion of all the peoples, races, tongues, religions, civic ideals, social aspirations of the whole of mankind, sealed in a New and Eternal Covenant which shall bring down Heaven to reign on Earth and transform the Earth itself into a Social Paradise.

II.

The Church is the Angel, or Messenger, through which the Son of God constantly visits Men and visits Nations.

To Christians, it is the most interesting fact in current history that Christ dwells in the world in an ever-living communion amid Human Society, and that He is restless in His missionary enterprise until

He has sweetly won by His influence and power every soul and every nation. To bring comfort and power to all men, Christ has sent His Angel-Church to bring His Power in contact with His World, to leaven all the World with the ferment of the Holy Passover of all His Creation unto God.

He brings His Church into well-defined relationship with Human Life and Society, and with the environment of all the Universe. Through His Church, Christ lives in intimate union with Humanity which is twice His own, and with the Cosmic Life which belonged to Him from the beginning, since He is one with the Reason of God. This Holy Reason of the Universe most appropriately uses His sensible Universe wherewith to communicate His Divine Mysteries to Men.

In His Church, Christ fulfils human aspiration and desire through the multitude and efficacy of His gifts. There is no human problem which He has not taken to Himself power to solve, nor human anxiety which He is not compassionate enough to allay. There is no truth of which He is not the interpretation, no Goodness with which His Heart does not agree, no Social Justice in humanity whose sword it is not His to wield. He is attracted to all mankind in His Church's missionary enterprise, ever willing and ready to expand with His Church. His Life is the Sovereign Mission of God to men ; He is Beauty to all their vision ; a Divine Reason speaking to human reason ; a Heart revealing truths to hearts. Christ in His Church is the Compliment to the Creation of God, the final harvest of all that is sown on earth and He is ready during the course of history to offer

through Himself the gifts of all the World to the Father and Creator from whom they all descended.

III.

When in the ordinary course of history new vistas are breaking upon the spiritual eyesight of men, it is then the moment when the Church should send forth her teachers to interpret these vistas.

A great object of the Church as an educational body is to train individuals in the major prophetic stamp of a St Paul or a St Francis. The immediate chances of her success depend upon her taking into her life characters of the human immortality of Isaiah, Jeremiah, St Paul, St Augustine, or St Francis. Since these individuals may only be looked for in crucial periods of history, the destinies of the Church of God are conditioned very straitly by the necessities of place, time, and the growth of the world. The term of our present era will probably be the call of many all-sympathetic men within the bosom of the Church, and their new mission will lie in working with the Church for the ingathering of the world. In that day we may expect the miracle of Pentecost to be renewed, and the Church to renew her triumphs of the Apostolic Age. These new Apostles will not be separators from the Church, but thorough and entire co-operators with the Church, and through them the divisions and schisms of the Churches will probably be healed.

IV.

Church History is the direction and convergence of the Universe towards seeing the Face of Christ, and imploring therefrom perpetual light and blessing.

The Impression of the Spirit of Christ came to St Paul through St Stephen, and indirectly through the original witnesses, the Apostles and Disciples of Christ. Theistically speaking, the control of St Paul by the Spirit of Christ was a spiritual Second Advent of Christ. The problem, at least of the Church, is clearly exemplified in the instance of St Paul, because the vivid human reality of the Impression which belonged to those who had seen Christ, and is accurately preserved in the first three gospels was necessarily absent from St Paul, who, as he himself said, only sought for and found, the Crucified, and Risen, and Heavenly Christ.

Herein the meaning of the probationary or sacramental period of Church History is marked for its goal. The Church must, at all hazards, retain the whole Impression of the person of Christ, until the period when the Church can totally reconstruct in living consciousness the earthly Christ. Church History is therefore a definite movement of mankind towards the repossession of the Apostolic Consciousness of Christ. While the Renans and other "artists" of the Gospel were totally at fault in their idealisations of Christ in Galilee; in spite of themselves, they were, nevertheless, instruments of a reconstruction of the Apostolic Consciousness.

No one can say when the simple realism of that

Apostolic Consciousness of our Saviour will have reached completion. The fact, at least, that there *was* such a necessary period of History to be faced, in which the ever-present Christ could not be conceived of with the whole apostolic consciousness, is a justification of all the intervening events of Church History. There is no need for explaining, or explaining away, the faith and sorrows of the Saints and of all the Church of God. But there is need to affirm conclusively that their faith in Christ, and in the Church, was true in an accuracy which was scientific and absolute.

We can condone with the great wounds and schisms of the Church, if God has chosen them as the means through which mankind shall repossess the blessed face of Christ, even as the Apostles were wont to see His face.

V.

As with the Apostles of Christ, so in the Apostle-Churches of Christ, there are special characters related to the special destiny of the Churches in the Final City of God. The Holy Ghost has segregated and trained the Anglican Church not to contradict the Roman or other Churches, but to supplement the other Churches as St Paul supplemented Peter and the original Twelve.

The Historic Church in England is, in many senses, the Church of the Great Apostle of the Gentiles.

The Apostles of the Lamb, whose names are embedded in the foundations of the Final City of

God, are a Prophecy and a permanent Life-Likeness to, the procession of the Churches of the Apostolic Succession from Christ during history.

Of the essential "Peter," which is the Church of Rome, let those who are of the Communion of Peter speak for themselves.

Besides Peter and others of the Twelve, there was an Apostle who was called by the Holy Ghost later than the rest of the Apostles; the manner of whose calling was proper to himself; who once was not known by the other Apostles, who once resisted other of the Apostles, but who was called from eternity that the Son of God might supplement the Gospel of the Law through him by the Gospel of the eternal Grace of God.

In like manner, there is an Apostle-Church in history whose calling is in many ways proper to itself; which God once segregated from the other Apostle-Churches; which has not always been known by other Apostle-Churches; which, overruled by the Task-Master, once resisted other of the Apostle-Churches; which, nevertheless, is ordained by the Task-Master to set forth His Grace amid the New Times, and among the New Peoples, that God may supplement His Catholic Church of Law by His Catholic Church of the eternal freedom of His Grace.

The divine showings for the Mission of the Church of England appear in the very nature of a reasonable belief in God. Controversy speaks of the isolation of the Church of England as though there were no Ruler of the Universe who necessarily preordained this Segregation or Separation, unto

the training for some greater Coming Together again.

If the Reformation, on both sides, was mostly a whirlwind of terrible Sin and Sacrilege and Plunder and Slayings of the Saints; yet did God reign in the whirlwind and the thunder and the lightnings; and through perils and many tribulations He set apart for Himself, and tried, and proved His Apostle-Church.

God gave the Going Away from forced Union by Law, not as some supposed, that Men might glory in being separate; but that there might be some day a Returning Together in a Spiritual Union by Grace which should endure for ever.

The destiny of the Historic Church in England is to prove that if you try to force men to unite, they are very likely to divide; but that if you leave everyone free to separate, they will probably seek how they may come together, and obey together in one; in fine, to prove that those whom no man could constrain in one by the Law of Man, can be gathered together into a Final Spiritual Catholic Church by the Free Grace of God.

VI.

To conquer all, we must be conquered by all.

Christendom has hardened itself with prejudice. Catholic Saints who are prejudiced against Puritan Saints should learn to love them, and to include the Puritan point of view within their own. They cannot conquer them otherwise than by being

conquered by them. The New Saint must recognise that a fellow-man's sincere religion is a synonym for his soul, nor can the Saint love souls without loving the sacred possessions of every soul. If the Catholic recognises the Wesleyan, he has expanded Catholicism into Wesleyanism, and incidentally converted Wesleyanism to Catholicism wholesale. The Catholic Saint may feel that in suffering conversion to John Wesley he is endangering his own soul; but unless his faith triumphs over his feelings, he is no saint nor hero. The Saint is one who gives his soul to gain his soul, and only he who ventures all will win all. As Ecclesiastes says: "He that observeth the winds, shall not sow; and he that regardeth the clouds, shall not reap."

The true Catholic follower of Jesus Christ in the Twentieth Century must seek for direct Communion with Catholics everywhere; and, without losing an iota of his Catholicism, should suffer himself to be converted to Methodism; to Congregationalism; to the Religion of the Friends; and to the Evangelical Faith.

Someone must make the venture of being conquered by all, in order to conquer all. A monk once broke into the arena of the Colosseum during a gladiatorial display, and suffered death in order successfully to bring the shedding of human blood to an end. Controversy which is the denial of one Christian's faith by another Christian, is a greater evil than shedding blood in gladiatorial contests; and there is an imperative demand upon the Christian conscience that the spiritual slaughter should terminate.

No careful thinker is likely to deplore any rich

variety of Ideals within Christendom ; only would he deplore the fact that there are so few. Baptist, Congregationalist, Presbyterian, Methodist, Evangelical, are far too nearly alike to let us suppose that, together, they could form more than a small portion of the Catholic Whole. What is wanted is that a Catholic Saint should, at least on the spiritual side (and without exclusive committal to self-exclusive ordinances like adult baptism), become a Baptist, a Congregationalist, a Presbyterian, an Evangelical, a Methodist, at least in all their spiritual practices and ideals.

VII.

The Incarnation reveals the manner of that Divine Visitation which Right Reason tells us will overtake the whole of the Creation. Christ safeguards the channels of the authentic transmission of His power.

The agnostic asks—Where does what we call the Incarnation, come in?

I should ask rather—In what manner should we conceivably leave it out?

When floods denude the covering of a mountain, they leave the architectural rocks behind. Human error and sin, by their self-destructiveness, could but reveal the basal rocks of God which checked their further devastations. No true prophet, if he saw even into one pebble rightly, could fail to see aught but the fact that a Messiah would come to judge the world. The hidden truth alone that His Judgment purported Love and Mercy, belonged to one of those

blessed realities called divine revelations, in which God is vindicated as greater than man. For the World itself, unaided by this divine Affirmative, could never have foreseen that its impending correction should have been manifested as an exclusive Plan of Love.

The Disciple-Churches who to-day dispute among themselves as to which is greater or less in God's Kingdom, are subject to the proverbial rebuke that their Master administered to their spiritual forbears. A Church's exclusiveness is not from its divineness, but from its human jealousies and from the self-complacency of its members. It is impossible for one Church to claim pre-eminence over other Churches out of any inspiration from the Spirit of the Son of Man.

The anxieties of a Newman about the valid transmission of God's Power in history were anxieties which took no account of any inclusive Plan of Things in conformity to Christ. Newman correctly saw that Theism required the reality of an Apostolic Succession and of an embodied Earthly Sovereignty of the Invisible Christ. But he overlooked the Inclusiveness of Christ when he began to be anxious about the place of this or that Church which had retained the Institutions of this Transmission. The Master is either with *all* of His Disciples or He is with *none* of them; and He is with each of them in the exact institutional manner in which each has retained His Faith. The Anglican Continuity, whereby Anglican Priests receive the very Impression which Christ breathed upon the Apostles in Palestine, is valid, for the plain reason, that, being a work of this inclusive

Spirit of Christ, it was *taken* from the Future by the Spirit as well as *sent* onwards by Christ unto the Future.

It is inconceivable that any consecrating Bishops who were the links in the predetermined chain of this transmission could have thought and intended *anything* which, to the Reason of God, who sustains *everything*, could not have been the medium through which His great Passing Through was continued in the World.

VIII.

Proselytism between members of bodies who equally confess Christ, is rash and immoral.

All attempts of one body of Christians to undermine the faith of another body of Christians are necessarily immoral; because they are breaches in that moral compact between man and man on which order and social morality are founded.

They may, further, be sins against the Holy Ghost; because unless the assailant of another's faith is in the Counsels of the Holy Ghost, it is highly probable that he may be assailing the workings of the Spirit of God.

Who has usurped from Christ His right to know His own, and to abide with them? God, and not the controversialist, is the arbiter of that which belongs to the Church of God.

The only valid arguments of one Church against another Church are spiritual collective existence, and spiritual collective persistence, without words. Only God creates and perpetuates His creations.

The fact of the Living Church in any land, is the argument of God that this is His Church in that land. To assail the faith of other Christians, is to attempt to mount upon the throne of God and forestall His General Judgment on the Churches of the Living, and on the Churches of the Dead.

IX.

Every incident of Church History has its place in the architectural plan of the World's total realisation of the Presence of Christ, and in the elapse of every moment of time in the History of the Church one of the veils which are between us and the face of Christ is taken away.

In order that the whole Impression, the *Vera Effigies*, the true and perfect likeness of the Lord, be recovered again, so that the spirit of Christ, as St Paul taught, may change the beholders of Christ into the likeness of what they behold, and into Christ-men such as the Apostle Paul himself was, the following conditions have to be complied with in that literalness and inerrancy which is required for effecting any such, or parallel, psychological changes in human personality.

Firstly, it is necessary to have preserved in a literal and well-defined and dogmatic manner, the total world-significance of Christ. This has been done by the Catholic Creeds, and by the Ecclesiastical definitions of dogma. These definitions have been assailed as legalistic and unspiritual. But they professedly are not intended to supplant the inspired

revelation of Christ in the Gospels. They are, in a sense, legal or juristic; but they are so for the supreme purpose of preserving the spiritual fortunes of the world, namely, the Whole of Christ. The Holy Spirit worked upon the Mind of the Church in these definitions through mankind's instinct for holding fast whatsoever of worth is entrusted in its possession. The definitions of dogma have the precise value with which the Church has invested them, though it is highly likely that the ultimate reason for all these definitions is not yet manifest.

Secondly, no one can be perfectly impressed with the Spirit of Christ who is not in active union with the Church throughout the world. In modern language, he must wholly accept the Historic Church of his land; but be a complete Reunionist, otherwise in desire; including within his living sympathy not only the orthodox Churches of the East and West, but the whole of Protestant Christendom. This condition is psychological, and therefore inexorable. In other words, characters as Christ-like as Paul, without this living inclusiveness towards all Christians, simply will not appear. St Paul and St Francis of Assisi were such passionate realists that they are psychologically unimaginable as Protestants; but, none the less, from the hearts of their Catholicism they both embraced an essential good of Protestantism more firmly even than Protestants themselves.

Thirdly, before Christ can be interchanged with His own disciples, and through them enter, in the plenitude of His Spirit, into the world, it is necessary that some men should have been perfectly

trained in the wholeness of these Messianic sympathies with life. This requirement is a hard one, but an exorably necessary one. Sympathy and universal compassionateness with life were native to Christ, whose Godhead was the Reason itself of God in all the Universe ; but with His followers the acquisition of these virtues has taken them more than a thousand years to accomplish. At the present day we possess many models and instances of the clearness and the fire of this major sympathy with life. Wordsworth, Shelley, Keats, Rossetti, Patmore, were true Seers of the Second Coming of the Lord ; because they saw the beauty of the environment of the New Christ, in which His new earthly footsteps are to have their way paved for them. We must add to the Nature-lovers the list of lovers of humanity, from Francis of Assisi, Dante, Shakespeare, Jean François Millet ; and the reformers of human conditions, from Las Casas through Shaftesbury, Ruskin, William Morris, Tolstoi, Frederick Denison Maurice, Kingsley, and the Christian Socialists. Add to these all other humane and noble lovers of humanity, reformers, seers, social prophets ; all those who are restless until mankind has found its rest. Through the influence of these leaders our social sympathies have been quickened, or set on fire. Their passion for humanity is a genuine prophecy of the approaching kingdom of Fire, of the day when their world-wide sympathies and love of human life will have found its requisition in a new race of Christ-men like St Paul. To these very sympathies the Christ-men will have added the authority which comes from obedience to the

Church, and from the presence of the living Saviour within the Church, which the Holy Spirit through the Church will give to them.

But when Orthodoxy shall have been illumined with the human light of cultivated sympathies; when obedience to the Church shall have become gladdened with the social reformers' living compassionateness for man, then the days of the "pedagogue" to Christ shall have come to an end, and we shall have arrived at the eve of the awful Pentecost, in which the Holy Ghost will give to individual men the manifest personal presence and the implanted Sacred Heart of Christ.

This is the Third Kingdom, the impending Reign of the Holy Ghost, the Coming of the Universal Pentecost, in which Christ will not speak in parables and enigmas, but will take away hearts of stone, and so converse heart to heart with men, that in power and might and influence, as once happened in the instance of St Paul, He will have perfected to Himself His true Disciples.

Instead of opposing the Church, the new apostles will be as devoted to its interests as was the great prototype of the members of the Kingdom of the Holy Ghost, St Paul himself. But, at the same time, the Church will in that day palpitate with human sympathies and compassionateness towards all men. Her members will individualise Christ: that is, they will not be contented with quoting the Gospels; they themselves will be inspired by the Spirit to speak in the authority and inspiration in which Christ spoke. There will be a bearer of and a mouthpiece to Christ in every city and village, and by-

way and plain. The prophecies about the universal outpouring of the Spirit will be literally fulfilled. There will be a virtual renewal of the Apostolic Age, and as keen an intuition into the Risen Christ as there was with the Apostles during the Forty Days before the Ascension, or on the occasion when Paul conversed with Him in rapture, face to face.

X.

The Church is equally a Covenant of Mutual Loyalty between man and man, as it is a Covenant of Mutual Loyalty between God and Man.

On its human side it may well be said that the Church which Jesus Christ founded for the realisation of the Kingdom of God was, in truth, a new and eternal covenant of loyalty to one another, to be inaugurated between all men.

It is to be recalled that Hosea had once summed up the whole duty of religion as "*hesed*"; which means the "loyal affection," "brotherly kindness," or "loving-kindness," of men between one another. This idea was the expansion of the idea of the "sentiment of the kind" (that is of relatives) to all the Nation.

In a sense, Christ closely applied Hosea's doctrine; though He did not set to it any national limitations. It was the reality of this Friendship which was to be the conductive medium of that Spiritual Second Coming which would make real and substantial all hoped-for things. In the delights of self-consecration in service for one another, men were to expect, to look for, to see the approach of, to receive, to possess the

Kingdom, the Kingdom which, awaiting this mediation, had been prepared for them within the very foundations of the World.

But the really important point is that the Church of Christ, on its human side, meant nothing else whatever except a well-organised system of loyal friendship and vowed co-operation. The Apostles, in other words, were required to preach throughout the world that all men were to be reconciled with one another, and to organise a loyal covenant of friendship. In so far as they were Evangelisers, they were ministers of nothing else but this Church or Covenant of loyal friendships. It is one thing to say, first of all, that there is to be a Church with its Faith, Worship, and Discipline, and that one of its precepts is that men should love one another. It is a vastly different thing to say that Christ discovered and proclaimed a new sense of loyalty between men : that He explained this more in actions than in words ; that the words He did say are explained and interpreted by His acting the part of loyalty in what He did ; that He founded thereby a new and eternal covenant of loyalty between men, and called this covenant His Church ; that when death became inevitable, He chose to turn it into a symbol of the world-wide fraternisation, and made it a pledge of His own assured faith that His interpretation of the conditions that would entail the divine completion of the Kingdom by the Spirit, was the only true one.

XI.

Sinners by excess of Sociability were loved by Christ as men who had misguidedly sought for His Kingdom.

A startling feature, in the way in which the actions of Jesus speak of the nature of the Kingdom, is His real friendship for, not mere condescension towards, publicans and sinners. We receive here a suggestion of something totally distinct from the conventional love of souls among the Christian saints. Christ appears to love the sinner for the rather astonishing reason that, in falling into sin, He regards the sinner as merely having sought for the Kingdom in an unenlightened or uninstructed way. This leniency to the sinner, however, in no sense extends to the proud or self-righteous, or to those who are inconsiderate of others; it only includes the sinners who sin out of an excess of humanity.

If the "wine-bibbers" and those who "love much," have sinned in the esteem of Jesus, their instinct was right, but, by misguidance, they unwarily found evil spirits rather than the Spirit of God. For them, if they would but renounce sin—the error, that is, which led them into the hands of the demons—they might find what they had really unwittingly sought for within the precincts of the Kingdom of God. They would find there the substantial possession of what their false conviviality merely gave them an illusory and shadowy possession of; or, of what their misguided love was merely the mocking caricature.

And we are not left altogether to surmise, in

attempting to unravel what would be the immediate, as apart from the ultimate, benefits which the outcasts and sinners would receive. It has been already noticed that a great part of Christ's Conception of the Kingdom was His interpretation of what might be called Friendship in a transcendent sense. This theological interpretation of Friendship is a leading feature of the Gospels which the most illiterate of readers or hearers cannot fail to recognise. But the important point, over and above the mere recognition of the fact that Jesus gave people the impression that He had entered upon a transcendent and eternally loyal Friendship for them, was that, more or less, He considered the establishment of this Friendship as the whole of the initial or human side of the True Religion.

The proof that a transcendent sense of Loyal Friendship is of the real commencement of the Kingdom of God, arises mostly from the haunting impression we receive throughout the Gospels that the power of Jesus came from the way in which He impressed men that His friendship for them was divinely loyal, and indestructible. For this reason, it is quite easy to understand that those who were sinners out of their desire for sociability, would have soon felt assured that they were likely to find a greater satisfaction from their admittance into a community founded upon the divinely consecrated loyalty of all its members one for another, than they were in the uncertain sense of friendship which arose from conviviality or free love.

It was congruous, therefore, that He whose Kingdom was an Alliance of Divine Friendship,

covenanted through the earth, but reaching beyond the stars, should have felt especially drawn to those who had sought Him, although they had not yet known Him; and whose ill-fortune was that they had been ensnared while on their quest.

Likewise was it congruous that Christ should have felt repelled by those sinners whose sin symbolised a rooted aversion from that brotherly consideration for other men which, in all history, is a movement towards His New and Eternal Covenant between all men, and between God and men.

XII.

The Kingdom of which Christ spoke is a Substantial Reality, inclusive of all the materiality of the material Universe.

The words of the Gospel, however, show the Kingdom as something more than a *mere* ethical union of men;—*although Social Ethics, as has been shown, on the human side, strictly conditions the Kingdom*;—nor is the kingdom a forcible substitution of a new kind of theocracy for an old kind. The words of the Gospel show that the Kingdom was a substantial reality, capable of being treated of in language which is applicable to real material things. The Kingdom, in the first place, is something which can be “announced”; that is, as some substantial event, the tidings of which can be made known as a definite message. It is something which may be “expected” or “looked for”; which may be “near at hand”; which may “appear”; which may “be

seen"; which may actually "come." It is something which may be "striven for," "sought for," "asked for"; something to which men can "attain"; it is something which may be "given," "received," "accepted," or "taken possession of." It is something which has been "made ready" or "prepared," and to which men may "belong"; to which men may be "invited." It is something which can be "taken away," or "closed against"; from which one can "go out," or be "cast from"; something which, in fine, is so real that one can "sit at table in," or "eat bread in"; "drink wine in"; something in which one may be "the greatest or the least in."¹

These customary evangelical words agree together in several respects, namely, in their simplicity, their directness, their realism, and their implication that the Kingdom is a substantial world. The very essence of familiarity applies to them. They seem to refer to a world just the same as the world in which we live, but as after having undergone a transformation which, even if it be terrifying in the actual crisis in which it is to happen, nevertheless is something in the long run which will have added nothing more than a hitherto unrevealed Realism to the Idealism of Life.

We gather the impression that the material things of the world will be raised up to a kind of universal consecration, and will become equal with spiritual things. We gain confidence in these suggestions by recalling Christ's references to the lilies of the field,

¹ For the precise meaning of the corresponding Greek and Aramaic words, see G. Dalman's *Words of Jesus* (Eng. trans.), p. 102 ff.

to the birds of the air, and by His other respectful references to Nature as though it were a sacred and integral part of the Heavenly Sovereignty of God. We feel that when parables are taken from Nature, they are taken from Nature not merely because they are fitting, but because the whole of Nature itself has a secret affinity with the Kingdom of Heaven and the ways of that Heavenly Sovereignty, through which God is All in All.

XIII.

The Theistic Measure of the Christian Communions, taught by the Incarnation, is to the effect that Divine Reality supplements the faith-conceptions of every Communion of Christians about itself.

The first great humanisation of a living doctrine of God is not to be found in any mere System of Thought, but in the fact of the Incarnation, which teaches us a true Theism as well as reveals to us a Redeeming God.

The Theist, so instructed, has a reasonable belief in God which teaches how the divine reality of Substance may supplement the human reality of physical and psychological facts. Hence the actual living Traditions of every Communion of Christians are a fair indication of the manner, with its limitations, in which God, in all likelihood, is wont to deal with such a Communion.

England's opportunity for realising the whole application of the Theism taught by the Incarnation, through the very fact of England's diversity of

religious view, yet partial consentience in faith about an Over-ruling God, is altogether a unique one. An important point in this Theism is, that its thorough acceptance renders religious controversy an impossibility. To the true Theist, every Church or Institution proves its claim to the divine attribute of substance by what it manifestedly shows itself to be. A Church which does not recognise the substantial fact of psychological continuity, called Apostolic Succession, delimits itself in so doing. The believer in Apostolic Succession merely brings into consciousness the truth of the mathematical necessity of physical continuity ordained throughout God's Universe for the reaching of every purpose at which God aims. The Nonconformist is, of course, allowed equally to prove his own position with the hearty good-will of the truly theistic Churchman; for God, the Theist knows, is the only Arbiter of Substance, and human controversies are waste of words.

XIV.

The Bible describes history as a Great Reconciliation of all the Spiritual Tribes of Israel.

It is distinctly a Biblical hope to aspire to a reconciliation of the Churches with one another in some institutional recognition of the Humanity of the Christ. The David whose character and work typified the Humanity of the Messiah in prophecy was the Shepherd or Gatherer of the Tribes of Israel; and, all through Prophecy, the Second David is repre-

sented as the Healer of the unfriendliness between Israel and Juda; the Shepherd of the dispersed tribes and the Creator of a world-wide Ethical Alliance, as well as the founder of a divine Church.

Moreover, in the Bible's own plan of Reconciliation there is set forth no uniformity, nor absorption of all the tribes of Israel by any specially privileged tribe. This suggested Ethical Alliance of all Churches in the acknowledgment of the Messiah's Humanity, does not signify the absorption of all organisations in one organisation; but rather a perfect equality of treatment for all; and the cessation of envy and the spirit of aggression of one branch of the Church against another branch of the Church:

“Ephraim shall not envy Juda
And Juda shall not vex Ephraim.”

The last chapters of the Bible, which expressly speak of the Future Church of Christ on earth, confirm the status of equality between the spiritual tribes of Israel in their corporate allegiance with the Church of Christ. They are each to preserve their autonomy and their distinctive names:

“And names written (on the gates)
Which are the names of the twelve tribes of the
children of Israel.”

The foundations of the Great City of God which has come down to remain on earth are compacted in like manner, of the work of each single apostle of Christ:

“And the walls of the City had twelve foundations,
And in them the names of the twelve apostles of the Lamb.”

XV.

*The History of our Possession of Christ in the Church
is in some sense foreboded in the history of the
Prophecy of Christ.*

If there was a goal to Jewish History, we may hope that there is a goal or term to the history of Christian controversies. The reconciliation of Christendom must be worked out first of all in the mind of individual Christians. There is a need that some Saint should interpret the Divisions of Christendom, from the point of view of the Wounds of Christ inflicted on account of Sin but likewise overcoming Sin. It is necessary to measure, weigh, understand, feel with all these Divisions; thus to know and realise the horror of them; then to live over again in spirit their occasioning events; and in sorrow and affliction live in spirit unto the faith of their reconciliation.

The true Saint sees the hand of God everywhere, and perseveres through dullness until brilliance from the Spirit reappears. His victories are for the comprehensiveness, the major faith of Christ:—

“Learn from fears to vanquish fears ;
To hope, for thou dar’st not despair ;
Exult, for that thou dar’st not grieve ;
Plow thou the rock until it bear ;
Know, for thou else could not believe ;
Lose, that the lost thou may’st receive.”

XVI.

Reconcilers of religious divisions must learn their methods by studying Christ's Humanity, as an Art or Craft which pupils study from one of the Masters of their Art or Craft.

One way towards Reconciliation seems easy, direct, and methodic. Among all the Churches in the land, let classes be formed for systematic students of the Humanity of Christ; that is, classes of pupils, or disciples, of Christ as Master of inclusiveness, and of compassionateness for all sorts and conditions of men. These students must not mainly learn from books and theologies, but they must chiefly, inspired of His compassionateness, study methodically and immediately from life. Each of them must be inclusive, in the systematic sense of going out and becoming one in spirit with the religion of Churches other than their own. Not lessening, yea rather, increasing, their loyalty to their own religious faith, let these students of Christ endeavour, by close and systematic partaking in the faith and piety of the members of other Churches for a stated time, and in a determinate manner, then, through their first-hand information and sympathetic insight, become Apostles of Reconciliation, leading towards some ordering or shepherding of all the Churches in a federacy as to all things in which they are one as men.

XVII.

Church Dogma preserves our contact with the New Universe, achieved by Christ.

Recent critical study of the dogmatic definitions of the General Councils has proved to be a convincing apologetic for the Historic Creeds.

It is becoming known that the basal conceptions in the minds of the Ecumenical Fathers were not really metaphysical, but rather juristic. Nothing in history is subject to such revolutionary changes as metaphysics; nothing is more persistent than the juristic conceptions on which both Imperial Roman and also Modern, Rights of Property and Common Law are based.

Regarding the dogmas of the Trinity and of the Incarnation, it was a classical representative of Roman juristic conceptions at their best, namely Tertullian, who pointed out the eternal common sense which must direct our apprehensions of the contents of the Christian Revelation.

When Tertullian, with his juristic common sense, was met by the problem which references to different "persons" in one God necessarily presents, he went to the Roman possessional ideas of "substance," as still exemplified in the phrase, "a man of substance," and argued that as several men may be owners in the same "substance" or "substantial possessions," so may the Three Divine "persons" be said to be owners of an equal divine substance (nature), and yet remain distinct in themselves as persons.

This clear view of the subject passed over to Greece, and won the day at Nicæa and Chalcedon, where it was decided that the Son was of the same substance, or nature (homousion) with the Father; that is, that He owned or shared in the possession of the creative omnipotence of the Godhead equally with God the Father of Heaven and Earth.

Though the word "substance" is only used here in a very technical sense, yet the development of the definitions of all the Christian dogmas, in the Church of the Fathers, closely followed this precedent of taking the common-sense juristic conception of religious truth as the possession of, or loss of, a substantial reality which had an immediate or practical value touching the life or death of the soul and body of man.

So understood, dogma relates to the supreme, substantial, and cosmic possessions of humanity; possessing which, we live, and losing which, we cannot help but die.

Although Dogma relates to the New Life of Regeneration, we may, for the purpose of clearness, consider humanity without reference to the Fall, after the manner of the Scotists, and then refer the needful credenda of faith to the necessity there is for being in contact with realities, on the part of man, and without which contact with the divine, man can never be real nor live otherwise than in mere appearance.

This being so, it would follow that the insertion of the damnatory clauses of the Athanasian Creed has some justification. For even if we eliminate, *ex hypothesi*, all reference to the Fall, the Trinitarian

formulas of this Creed contain an acknowledgment by the believer of that Reality which is Man's transcendent environment within and beyond the Cosmos.

If belief in Life is really a contact with Life, and if refusal to believe in Life means the cutting away of personality from the substance of Life and its eternal possessions, it cannot be offensive to say that the unbeliever in the essential Life of Humanity cannot possess the essential Life of Humanity. Under these circumstances, the damnatory clauses of the Athanasian Creed are merely a statement of the obvious truth that you cannot have and not have at the same time; though allowance must be made for the naïf way of recording the apprehensions of the realities of Religion in the Early Middle Ages.

According to what I have suggested, Man, even had there been no Fall, could not have lived without Dogma; because Dogma was his mental contact with Divine Reality, and was the sole medium in the form of Faith with his relationship with Eternal Life by a co-operating will.

St Irenæus forcibly sets down the common-sense point of view with regard to the realities of Sin and the Atonement. Irenæus is often called naïf, and he is accused of credulity; but his naïveté seems to have been the very occasion of his having preserved certain primitive conceptions of Dogma which, had his mind been more philosophic, there would have been much less chance of his having preserved.

His vivid references to God as the Master-Workman, exercising His skill in the Creation; attempting to "make Man" during the whole lifetime of Man,

but requiring Man's incessant, childlike adaptability, in order that each life might express and glorify the Master-Workman's skill—are an accurate religious expression of the doctrine of Evolution.

Moreover, Irenæus, through these conceptions, sets forth a common-sense view of the Fall and Atonement, and of the New Creation. Without Tertullian's acumen, he at least apprehends the realism of primitive Tradition sufficiently to set forth the truth of Dogma, if not as the mind's contact with the "substance" of Life, at least as relating to an essential quality of "substance," namely, "force."

If Creation was an act of Infinite Power, and was hence conceivable as the setting in motion so much "force," the Fall, in the "Apostasy" of Satan and Man, is the misdirection of "force" from the line of the divinely established Law.

Sin was therefore an infinite entanglement, a vast and eternal Apostasy from Law.

In the midst of a universe of Sin, the Workman still loved His Creation, and sent His Son with a creative power equal to His own to restore beauty and order to the Father's Masterpiece.

Every moment of the Life of Christ was a spiritual forcing back of all the misplaced energies of evil. The "Apostasy" was undone; the reign of terror, misery, pain, suffering, anguish, death, was accepted by Christ and endured; and, by the transcendent divine power which was in Him, while it was endured, it also was undone.

Since all Evil was a misplacement of spiritual force which left results as misplacements of material force in human Suffering and Death, so, granted an

infinite power of endurance in Christ, spiritual forces which misdirect Life towards Death could be re-directed towards Heaven ; and, by His endurance of Suffering and Death, He could redirect Human Death towards an Immortal Life.

His very naïf idea of "cheating the Devil" is thus seen to be based on a certain apprehension of a truth. Redemption transmutes and re-interprets the old and fallen World. The tendencies of the forces and energies of Evil are turned backwards, since they are the food of the Restoration ; and the Devil is, to use the phrase, "cheated of his own."

If no one between St Paul and St Augustine seems to have set forth the telling personal point of view of Sin, Irenæus, at least, is the author of helpful views which are based instinctively upon psychological law. He teaches us the objective reality of Sin, because to him Sin is taken as a destructive spiritual force which only an incarnate Deity could master. We thus have a foundation for the Christian doctrine of Sin and Redemption in the conception of impulsive movements of spiritual force with an outlying sphere of physical force.

Grace, to Irenæus, is a transcendent spiritual power put forth by God, whose effects are the New Creation of the Universe. In this New Universe, Jesus Christ is the Second Adam, and the Blessed Virgin the Second Eve, or "pure earth."

In like manner, the faithful tradition of Catholic Christendom, from first to last, has implied a Theism in which the Earth itself is held to be the sacred and inalienable possession of God. God possesses "substance" of Himself ; and because the

World was derived from Him, the Universe is therefore the Kingdom of God. It is true enough to speak of "Evolution," then, if we speak of Evolution as the movement within or unto the Kingdom, that is, the Rule of the Sovereignty of God.

If, as we now know, the path of Evolution has been ever strewn with disaster, yet this doctrine of the New Universe, namely, of the Coming of God in Man, is precisely a recognition of the fact of what is called the "Struggle for Existence," and all the Cosmic evils in its train.

The movement of the New Universe is a necessary parallel to the movement of the Old (call that what the Naturalists will); for, otherwise, Redemption could not traverse the whole Creation. Redemption has all a Universe to redeem; and in its transcending struggle for Life with Death, we need not lose faith if Life's Conquest over Death has something of the slowness of the Creation, in a process which is not only equally as great, but which, even must, in its outward aspect, show this or that analogy to the mutterings and conflicts of that process of Creation which by some is termed the "Evolution of the World."

PART IV

THE GENIUS OF THE "TO BE"
AND THE BOOK OF LIFE

THE GENIUS OF THE "TO BE" AND THE BOOK OF LIFE

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely. . . .

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life and out of the holy city, and from the things that are written in this Book."—ST JOHN.

I.

The Bible is the heralding of the everlasting City from the Spirit who dwells in the eternal To Be, and who sends His Words from thence into the midst of the Now.

How should I read the Bible?

There are two creations of God; this visible Universe and the word and substance of the Holy Scriptures; and of these the Holy Scriptures are the more real of the two. The Bible is concerned with persons and events, and with the knowledge of a God who has filled these persons and events with eternal light; so that our life gravitates around the Scriptures, and they make our lives real.

They are faithful portraits and character-sketches

of ourselves, written by the hand of God. The more we try to escape from the Bible, the more, in truth, we prove the Bible, for with our lives we do but write its words again.

The Bible knew us before we were born. It knows what will become of us. It recalls what we were, knows what we are, and with infallible accuracy, divines what we shall be, and strives within our thoughts that the Future which it divines for us shall come to pass.

The Bible is not a separate creation derived from the Church of God; rather the Bible itself is the Church of God in that manner in which God first speaks to man before He comes to man in a real and ordered way; and all things of which it speaks in the mind of man God will surely bring to pass and fulfil in the heart, soul, and whole bodily reality of mankind.

The Church, as we see it at present, is the partial expression in bodily form of the message of the Bible. The final and absolute realisation and fulfilment of that message awaits the resurrection of the body and the descent from God of the new City of Jerusalem.

If the message of the Bible is not to be realised by a practical fulfilment of it in the presence of a real Christ, and in a real Church of Christ, then the message is proved vain, and is not any longer to be regarded as the Spirit's heralding of the new Heaven and the new Earth which God will make.

II.

The Bible reveals the Structural Plan of Human History, whose truth first we believed in, but now we see.

Once we believed in the Bible through faith; to-day also we begin to believe in the Bible according to sight.

Other literatures interpret past events or present history. Shakespeare was the genius of the everyday of human life.

History and politics, novels, science and art, reveal the past and interpret the present of man, but the Bible alone in Literature is showing itself to be the storehouse of the science of the incalculable future of humanity; that future—that “To Be” which is the outcome of the human Freewill co-operating with and conditioned by the Grace of God. The political economy of Mill and the sociology of Comte alike admitted a constructive Science of Man, which might have been true but for the fact that both equally ignored that which human Science of itself could never properly take into account, namely, the incalculable adventurous element of Freewill in human individuality, and also the incalculable adventurous element of the Grace of God.

Only a Divine Science could forecast the future of Freewill; only Divine art could guide Freewill into its right course in spite of itself.

This is the problem which the Bible solves and is solving:—

“Granted that all the Nations will go along their

own untrammelled ways, from which it would seem that no power could turn them aside: how, when all plays have been played, and all free courses have been run, and the Nations have reached the term of their several possibilities, could it be brought about that mankind should achieve its predestined goal, and enter, in an evening of light, into the perfect measurement and form of the Humanity of Christ?"

The Bible is the revelation of that structural plan of God through which the Nations, in endeavouring to wander away, cannot help but come together at the end of their wanderings, and become the single Family of the reunited Children of God.

All of its histories are, as it were, written backwards in a vision of the World from the End of Time. The Bible knows that there will be only one supreme reality left some day in the unfolding of human destinies, and that is that Brotherliness of Man which was ordained by Christ in His New Commandment, and which is pictured in its fulfilment as the New Jerusalem, the social, earthly, fraternal, but eternal, Paradise.

III.

All Science is Science of God; and the Bible is not a text-book of Science such as any Scientist can make, but it is the source of our inspiration in research and the means whereby we see that all Nature is of God, and that the Science of Nature is truly the Science of the Nature that God has made.

Science of Nature is science of His making of

Nature. Physics, biology, astronomy, psychology, ought to thrill us with delight. Who would not go into the Government House and learn how the great engines of Kingdoms and Empires are driven by their engineers?

In like manner, by physics and natural science we are made privy to the secrets of God our King, and learn the inner workings of His Kingdom in the Universe.

When the Bible was quoted against Galileo, the error was not in the Bible nor in the Science of Galileo; but in the mind of those who thought that these two were not one and the same.

The Bible is not a text-book, but a living Spirit, trumpeting the Creation of the Earth and Heaven, and preparing a way for the lightnings of Christ when He shall come and judge the World.

The Bible is like some mighty statesman, whose purpose is the building up of the million-folded Holy City of God, in place of the sparsely-peopled Eden of the Past; and all this shall be when God shall, indeed, have made the Earth.

The Theist, that is the intellectual Man of God, loves Nature, and hugs the Science of Nature, as an inner inspection of the Action of God.

Copernicus, Galileo, Kepler, Newton, Darwin, are Angels of the Resurrection; for they have seen how God is making the things which are about to be.

They are all also Biblical men, interpreting God's Radiance, and the dust that He will gather together into life. When they have done interpreting the Heavens and the wide Earth and Sea, the Bible will place these within the palm of your hand, and you then shall live again.

Human knowledge is scattered as the dust around the earth. Divine knowledge is gathered into this one little Treasure House of the Bible. This all means that out of these toiling cities, and fields, and roadways the Dead shall be gathered, to rise again. Because God once made the Earth in Nature, He will therefore make the same Earth again in Grace.

IV.

In what manner it is true to say, as some Reformers taught, that the Holy Scriptures are a virtual Incarnation of the Holy Ghost in Human Letters.

What every reader seeks for in reading the Scriptures is that the Light of the Holy Ghost should be given to him in an equal manner to that in which it was given to the inspired writer himself. The Bible, rightly read, in other words, should inspire individual men in as clear and forcible a manner as that in which the Holy Ghost inspired King David, Isaiah, Jeremiah, or Daniel.

When the doctrine of Private Interpretation was first broached, it was said that the Scripture was written in such a simple form of language that, being translated into the vernacular, every man who read or heard the Word, understood the message of Eternal Life contained in it, and was guided by the Spirit which inspired the Holy Scriptures to apply them for his own Salvation.

This doctrine of a virtual incarnation of the Spirit in the letters of the Bible is the partial apprehension of a great and everlasting truth.

It is undoubtedly the final purpose of the Holy Spirit, inspiring the Scriptures, to bring the Revelation which they contain, in an individual form, to every man.

Since the Outpouring of the Spirit, though unlimited in the intentions of God, was yet markedly limited from the beginning by reason of the finite capacity of the Early, and all other, Christians; the Divine Energy of the Spirit, therefore, concentrated Itself in creating helps to individual interpretations for the purpose of bringing to pass the Church's life-likeness to its Master.

The Energy of the Holy Ghost thus synthesised itself in the definitions of ecclesiastical dogmas by the Councils of the Fathers in the Early Church.

Among all those men also who possessed the native capacity for seeing and understanding the Scriptures, illumination from on High was freely given in accordance with their human capacity. To the lawyer's mind of Tertullian, inspiration was individually given to conceive of dogma as a sacred trust confided to the Church. To Athanasius was given power to understand from the Scriptures the Place of Christ in the Cosmos. Augustine's experience of Evil had given him all the greater capacity for receiving individual illumination about the Scriptures; and, in many instances, of so reading them as though he were the inspired writer receiving them for the first time from the Holy Ghost.

The *Confessions* of this Prophet of the Western Church are a model of the legitimate type of Private Interpretation of Scripture. No book is more

personal, more individual, more a converse immediate unto God, of one apart from all, yet inclusive of all. The Confessions of Augustine are a life-story which, itself, is an inspiration from Inspiration, a revelation from Revelation, an entire personalisation of the Sacred Scriptures as a present experience, unique of its kind, and separate from that of anyone else.

All the Saints and Mystics of the Undivided Church, in so far as their lives are recorded to us in detail, are instances of luminous individual interpretation of Scripture. God's Law inspires them in all that they think and do. If they write like Caedmon, Bede, St Patrick, St Bernard, Richard and Hugo St Victor, St Gertrude, and St Melchtilde, St Thomas of Aquin, Dante, Thomas à Kempis, St Catherine of Siena, their writings are one vast and more or less detailed vision of the reality of the Revelation of the Holy Scriptures, made present and ever living to them through the Objective Church.

They ever conceive of the Church as a blessing which gives them Freedom of Interpretation, not a curse which takes their individual rights away.

So, equally, through fellowship with the Living Church of God, shall the Reign of Private Interpretation come to pass for all the World.

V.

Men deny this or that Dogma or all Dogmas, because they erroneously regard a Dogma as a Negative ; whereas it is in every instance an Affirmative to some question which all men desire to be answered as " Yea."

When the Reformers started upon a career of individual interpretation, they attempted to reach the Promised Land without regard to the fulfilment of the Logic of Faith. They chose the course of individual negations of Received Dogmas, rather than that of personally idealised affirmations of these same Dogmas, which would have been their right course to follow.

Whatever a Reformer wrote of value was in conformity with the universal dogmas of Catholicism. What Luther meant by Justification by Faith would have been a noble intuition into certain great truths of the Catholic Scriptures, if it had not been set forth in contradiction to the Holy Ghost in other aspects of the Faith of the Christian Commonwealth.

Nevertheless, there is no going backwards in the Advance Movement of the Reign of the Spirit of God among the followers of Christ. The Sins of the Reformation Period, and its innumerable denials of that Common Faith through which Individual Faith is won, have been made by the Spirit of God the occasion of a greater good than could have happened without them.

Without the Reformation and Protestantism, we

could never have had such powerful and individual reasons, tested by personal experience, for accepting the common bond of dogma as the Charter of Faith which sets the individual free.

In the Catholicism of the Future, every one will obey the Decrees of the Teaching Authority of the Church, because everyone, from reading history, or by his own individual experience, will know for certain, that, in no other manner can he secure the right to Private Judgment and personal Illumination.

For the same reason coercive religious politics, which is the supreme creator of infidels, will have no further reason for existence. Men object to the Catholic Faith because they object to the coercive religious, or even secular, politics with which it has been associated. When it is generally understood that the Catholic Faith is the unique guarantee of Individual Freedom in Faith, and of the right to Private Judgment in the Interpretation of the Scriptures, the Promised Reign of the Spirit of God will not be far away.

We are not called upon to imitate the peculiarities of the Saints, but to imitate the freedom of the Saints, in personalising the Holy Scriptures, and in personally interpreting the significance of the Life of Christ.

Before we can understand the Saintly Life, we must understand the intellectual principles through which Saintly Life is conceivable. These are, in the first case, a voluntary and entire and unquestioning acceptance of the whole Catholic Faith as the medium of the permanent Inspiration of the Scriptures, by the Holy Ghost, to each individual man. In the next case, we must accept that sacramental medium

of the perpetuity of Christ by the Holy Ghost which also is given us by the Church of God.

At length the Church and all its Saints will appear as the Great Affirmative of the Freedom and the Ransom won by Christ for men, and in the Freedom of Christ all men shall themselves become free.

VI.

What we call the Future, is simply the looking forward of the Universe to the Holy Ghost. The Holy Ghost, that is, functions in the Universe from the End of the Universe ; and all that He conceives in Thought or Being in Time, is predestined to remain for ever.

The Holy Ghost is to us the eternal Future of God, the eternally Future God, who sends from the Future His Angels unto the Now. The reason why what He conceives of in thought or being—of thought which predestines being—will live for ever, is because He Himself is the Forever, and descends from the Forever ; and what He conceives in Time, He conceives through Time unto His eternal To Be.

How, then, can the Spirit of God foretell the To Be? Because He Himself can foretell Himself, who is the To Be, when He comes from thence into the Now.

How, in like manner, can the Spirit of God conceive a Future One in Time? Because if He conceives a child, that child can only be the Eternal Future Child. Because He Himself comes from the Eternal Future, and He conceives only unto Himself.

Searching and feeling the earth, and all that is in the earth, the Holy Spirit conceives eternal thoughts in minds that count upon Him, and conceives the Immortal Son of God in the human heart which most desires Him.

He conceived eternal Thoughts in the minds of all the Prophets and in the minds of all who love the Prophets, until the End.

He conceived the eternal Son of God in the Virgin Mary and in the hearts of all who since then have loved the Coming of the Son of God.

VII.

If we could understand the Natural Truth of one particle of the Universe, we could prophesy the future history of every particle in it as a Whole. In like manner, the Holy Spirit, searching into the depths, foretells the eternities ; first of all, the unmeasured failings of the Heart of Man, and secondly, the unmeasured success of the Grace and Love of God.

The Kingdom of God is built up through all places and times in the Universe by the eternal vision of purpose, through the Reason of God, and by the eternal execution of this purpose by the power of the Spirit of God.

The Spirit of God brooded over the abyss during what we call geological eras—the record of whose incredible ruin is embedded in the rocky strata of the earth—until the first perfect triumph of the Lord and Giver of Life in the appearance of the moral creation.

The Life of Humanity became an abyss too, upon which the Spirit of the Resurrection brooded again in the Law-giving, and in all Prophecy.

Prophecy is universally related to the final triumph of the Kingdom of God in the World. The Spirit of God spoke by the mouth of the prophets. There were greater, and more humane, and more enlightened, nations than Israel. But Israel among all others was consecrated to the Future of Humanity; and, through the Power which is eternally building up triumph from ruin, in the visions of Amos, Hosea, Micah, Isaiah, Jeremiah, and others, it reached forwards in advance towards the very goal of human history.

Amos, the Seer of Justice, was empowered to speak of that eternal righteousness and justice which, through him, for the first time was applied equally to the favoured as to the unfavoured races, and which righteousness is of the very Character of God.

The Spirit showed Hosea, the Seer of Love, through the parable of loyal human affection against faithlessness, how Love would conquer Death, even if the way of repentance in fallen Israel were hidden from the Seer's eyes.

Micah, in the Spirit, was the Seer of the Triumph of Lowliness, and foresaw that the World would be redeemed through what was foreboded in the calling of David of Bethlehem from the lowly office of tending the flocks.

Isaiah lived in the Spirit in the Messianic Age, and foresaw the conversion of Humanity within the likeness of the spirit of a little child, and how all

people would be reunited in the spirit of this leadership.

Jeremiah foresaw, in the Spirit, the reign of the new and eternal Covenant, in which filial piety would be taken as the guide towards blessedness, yielding for humanity a filial relationship with God.

Daniel foresaw, in the Spirit, how the beast-like characteristics of ancient and many modern nations would cause their ruin, and how, at length, in place of the reign of brute force, Humanity should be ruled in the likeness of the Son of Man.

Joel foresaw, in the Spirit, the Days of Promise, in which the Holy Ghost would be poured out on all flesh.

In each of these instances what strikes us most is the incredible and insuperable obstacles in the way of the looked-for triumph.

Who but the Spirit of God could have dictated the triumph of Social Justice in the Age of Amos? or who else but the Creative Spirit of God could have foreseen, in an Age of hatred and deathliness like that of Hosea, the triumph of Love securing deathless life?

While the Assyrians were enslaving or torturing the peoples, who could have foreseen the leadership over the nations of a little child, but the Spirit speaking through Isaiah?

Or, in an age of Babylonian conquest, who else could have predicted empire to the Servants rather than the Lords of earthly might?

The Biblical definition of the Holy Ghost is written, therefore, in the same characters from the beginning to the end of the Bible. It is the Power which

foresees a divine destiny to the Creation, which no creature could have foreseen for itself; and the Power which descends upon the creature, and which, breaking through all obstacles, leads the creature into its place within the Kingdom of God.

The office of the Holy Spirit in the Old Dispensation was to create a People of Destiny, a People of the Future, a People of Vision, a People who lived to bring the Vision of a Messianic Kingdom into effect.

The Holy Ghost always seems to come as it were out of the Future. Aspiration and desire are human; so is longing for an ideal. But the theological virtues of Faith, Hope, and Love, which set forth these aspirations, desires, and ideals in a real kingdom of Heaven, are the beginnings of the New Creation of God. The Sum of what the Holy Ghost taught to the Israelites through the Prophets, was the use of these three divine virtues in response to the cravings of man.

As the Epistle to the Hebrews teaches, it was Faith which triumphed over the dead-weight of evil and prepared the way for Christ.

All the Bible is the history of Faith, Hope, and Love pitted against the Wisdom, Power, Skill, Greed, and Inhumanity of the World; and all the Bible is the Song of Triumph, in which obstacles are made as the steps of the ladder towards the Eternal Kingdom.

VIII.

The function of the Holy Ghost is to lead men onwards towards their destinies.

In the New Testament the Holy Spirit is revealed as the Executive Power which brings man into contact with his destiny. It was the Holy Spirit who brought about the Incarnation in the womb of Mary; which led Jesus in His work; which descended on Him in Baptism; which came upon Him in preaching; through which He cast out devils; and concerning which the object of all rightful prayer is, that He should descend in like manner upon every one who prays.

It is the Spirit which triumphs over Death, by causing Christ to rise to life after dying; which transforms the weak and failing apostles into men of authority and power; which makes Christ perpetually present in the Church; which sends Him into the lives of individual men; and, finally, which will bring Christ a second time in His visible presence in the world: As St John says, it is the Spirit which, at the consummation, will say to the Lord Jesus, "*Come!*" thereby bringing about the dawn of the closing Era of the world.

IX.

The Holy Spirit is the Conqueror of the historical barriers which hold back the Disciples from their Master, and prevent them from enjoying Liberty in Him.

The Spirit of God is the power which overcomes

the obstacles in perpetuating the Church, and in spreading and expanding salvation to all men.

The obstacles are overcome through the preservation and acceptance of a common Divine Faith, and through the embodiment of, and obedience to, the Divine Will; but the goal of obedience of faith is freedom of sight, and the goal of obedience of will is freedom in possessing God.

The necessity for continuity and unity thus creates a series of obstacles against, or checks upon, individual religious freedom. It is the function of the Holy Ghost in the individual not to lead the individual into independence from the Church; but to use the individual's dependence on the Church as the instrument through which the freedom of the self-same individual is obtained.

As the Spirit of God gives Life in spite of Death, and Love in spite of Hatred, and Faith in spite of Unbelief, and Hope in spite of Fear; so too, Its obedience and discipline are the instruments of freedom rather than the destroyers of religious freedom.

So too, by the functional power of conquest inherent in the Holy Ghost, in spite of heresy and schism, there can be no looking backwards in the history of the Church of God.

The goal of Church History, as St Paul taught, is the universalisation of Christ; the bringing of Christ unto each individual life; and the making of the invisible Christ to live in as real a spiritual presence in the Church as though He lived in actual visible presence there.

To man, this universalisation of Christ seems an

utter impossibility; nevertheless, every movement in Church History has no other significance than as a step towards the mighty Spirit of God's triumphant universalisation of Christ.

X.

The plenitude of the Greater Life of Grace, which was spoken of in Scripture in a unique sense as the Pleroma of Christ, will only be received in the measure which is their due by men, when men have first learned to live the Greater Life of Nature in the greater sympathy with Mankind.

In the Christian Scheme of Life, it appears that the gift of the Spirit of God in its plenitude is withheld until each man becomes universalised, that is, drawn out from his own self and put into vital relationship with all good men, past, present, and yet to come.

Because we are related to the departed Saints by the law of the communion of Saints, these Saints possess a more abundant life from us, and so likewise have we ourselves from them. Because we are in communion with the rest of the Church of God on earth, we aid others, and others aid us. Because we are related with the Future, our way thither is the more securely ascertained, and the Kingdom of the Future is forestalled for us in the Kingdom of the Now.

Social Science more and more recognises that the perfect "Individual" is the man with the most

universally human and sociable mind. What Social Science dimly sees, the Church of God takes for granted, and works upon, as an integral law of our being, from the first to the last.

What, then, may we assume to happen when, as in the modern instance of the Irvingite Church, its members declare that the day of Universal Pentecost is about to arrive, and that all men are about to receive the Holy Ghost? We may be well assured that all Sects have had some reason for their existence, in the imperfections of the members of the Church of God. But since the Universal day of Pentecost can never come except through aid of the representation of the whole of mankind in an institutional manner to us, these schisms, immediately their upholders recognise that there is a place for all men in the Historic Church of God, become deliberate retardations of the date of the Advent of the Day of the Lord.

We may here make a distinction between the gift of the Spirit as a limited means of grace, and Its gifts in a total and transforming sense. God in His mercy gives His Holy Spirit to all who seek for or pray for It; but the gift is limited by the self-limitations on the part of the recipients. If God had not made concord with Humanity a condition of our receiving the plenitude of His gifts, it might all be otherwise. But both the laws of society, as discovered by reason, and the laws of God, working through the Churches, require that we should be all things to all men before God can become All Things to us.

The times and moments of the Divine Life within

the Church are set to the working of the Grace of God by the limitations of capacity on the part of man. Upon all these limitations being removed, the way is made ready for the total outpouring of the Spirit.

XI.

There are many cases of Individual Inspiration, through the Church, recorded in Church History ; and in the future Days of Promise, the Gift of Individual Inspiration throughout the Church will be universally bestowed.

The early Christians, wandering through the Catacombs in the bowels of the earth, and liable at any moment to be apprehended or ensnared by their pagan enemies, were wont to sing the psalm, "Dominus regit me" ("The Lord is my Shepherd"). Who can doubt but that the Holy Ghost actually spoke to them through these sacred words, and as it were, inspired this psalm anew to convey a special message to the oppressed Christians, signifying that Christ was their Ruler, their Shepherd, here and now ; and would bring them to pastures and into ultimate safety, for the purpose of the triumph of His Church in the World?

Another noted instance of individual inspiration is St Bernard's *Commentary on the Song of Songs*, which exerted so deep an influence on the Church of the Middle Ages. While it is denied by critics that the Canticles was an allegory in the first instance, it is probable that it at least was dealt with as an

allegory by the Jewish Synagogue. The Christian Church always took it to be such ; but in St Bernard's Commentaries there is a vivid individual treatment, in which its allusions are interpreted in the spirit of a new tenderness and emotion which no one had ever discovered in Canticles before. Who shall say that these tender allusions to the love between Christ and the Soul, unrevealed before Bernard's time, were not a special and individual inspiration communicated to St Bernard, of an authoritative new meaning placed by the Holy Ghost on the words of Canticles, but according with, not denying, the interpretation generally given by the Church as handed down from the Jewish Church ?

Another noted instance of inspiration through the Church is the attribution to Christ of the beautiful phrase, *The Desire of the Nations shall come*. There is no truer prophecy than that which visualised human cravings, aspirations, and wants in a picture of their summed fulfilment through a Divine Man, and then said that this Divine Man would actually appear in the world. Yet the Revised Version significantly gives what purports to be the original words of the text of Haggai, "*The desirable things of all nations shall come*"; that is, "the silver and gold and treasures of the surrounding nations shall be brought together for the rebuilding of Jerusalem and the Temple." Unto the translator of the Septuagint, or the other individual who first saw the meaning of the text in the newer and deeper sense of regarding the Messiah as sent by God to fulfil in Himself the prayers of all the peoples, a new or *individual* inspiration of a text of Scripture was vouchsafed, whose

revelation was afterwards accepted by all the Church of God.

What happened in these instances shall be of universal occurrence in the Days of Promise which are before us. The Holy Ghost will speak anew to the heart of every man by the mouth of the Holy Prophets, and proceeding through the Moral Law of God the Father, and through the Authority coming from submission to the Church of Christ, the Holy Ghost will teach each man new interpretations of mysteries through the old words, applied in new senses to new lives and their new environments. Thus the Holy Scriptures will be to each one a living Oracle of God, telling us new truths, opening new vistas of the Kingdom, interpreting us history in a new meaning, revealing our own characters and souls in a hitherto undivulged light. It will be as though each of the Prophets had risen from the dead and conversed with us, and as though the whole pageant of the religious history of the World, and of Redemption, had been enacted only and solely for each of us.

XII.

The Holy Ghost is the great Recapitulator of the Mercies to Humanity in Mercies to Individual Men ; but the media of the New Freedom of the Spirit are the Old Obediences, which are not to be undone.

In the Church of God, since the Age of Revelation, the Spirit of God is performing a work which is

parallel to, but more advanced than Its work during the time of the preparation for, and founding of, the Church.

The Spirit in the Church is for ever prophesying anew by the mouth of the Holy Prophets; the Spirit is ever singing a New Song in the hearts of believers in the words of the Old Songs which It first conceived in the heart of the Psalmists of God.

Since all the work of the Church effected through the Holy Ghost is definitely brought to a conclusion by the Holy Ghost, it has been supposed that there will ensue a period of complete salvation among members of the Church, which will be a Kingdom of the Holy Ghost.

This Kingdom of the Spirit has been pictured as a Sovereignty, in which Christ will speak to and direct each individual soul; and it has been mistakenly added that in days of the rule of that Sovereignty, the Holy Ghost will so instruct men individually, that there will be no further need either to believe in dogma nor obey the authority of the Church.

On account of this misinterpretation of doctrine, the Montanists, Joachimites, Anabaptists, Friends, Irvingites, and many others have believed that a Third Dispensation of pure Religious Individualism would succeed the Orthodox Collectivism in Faith and Discipline, whose acceptance was required of Christians with one mind and one heart.

There is an element of truth in the thought that there are Days of Promise before the Church in which the Holy Ghost will consummate His Kingdom

in individual souls. But the idea that the Dispensation of the Holy Spirit shall happen in independence of the Church, is an absolute error, contradicting not only the entire revelation of the Holy Spirit in the Bible, but also the Church's Teaching about the nature of the Spirit of God, and of Its perpetual procession from the Father and the Son.

The Reign of the Spirit will consist not in defiance of the Church, but in so perfect an obedience to the Church that obedience will stimulate freedom rather than take freedom away. The great musician is free in his creations through aid of the restrictions of bars, and octaves, and harmonies, the observance of the rules of which to perfection constitute his strength. The artist, in obeying the rules of perspective; in faithfully obeying Nature as his inspiration; and the laws of beauty, colour, and proportion in composition; gains the freedom which is the mastery in his art. That poet alone is great, masterful, and free who is minutely obedient to the laws of harmony, sound, and versification.

Likewise, the Holy Ghost in the individual soul sets Faith and Obedience of Mind and of Will to the Church as the restrictions through which alone the soul rises in the Spirit's might, triumphant, masterful, and free.

XIII.

The basis of the doctrine of the Moral Requirement of Obedience is in the very Life of the Godhead.

The Holy Ghost is thus the individualising principle in the experience of the life of every Christian.

As has been alluded to previously, the teaching of the Montanists and Joachimites, and Anabaptists and Irvingites, about a Third Kingdom, in which the Holy Ghost would resume to Himself from the Church the authority formerly exercised vicariously in His name by the Church, and through His indwelling would make each soul of man an individual and autonomous Church to itself, are a contorted statement of a supreme truth. The Reign of the Holy Ghost is distinct from the Reign of the Father and the Son, just as His personality is equally distinct from that of the Father and the Son.

But all these were in error in their belief that the distinctness of the new kingdom of the Spirit, which is to extend its dominion over the world, meant that this New Kingdom was to be in the least degree separate from the Church of Christ. As the Holy Ghost proceeds eternally from the Father and the Son, so equally must the Life of His Kingdom remain in eternal dependence upon the Kingdom of Christ, namely, the Church, and of God the Father, namely, the Moral Law.

That in yielding obedience is to be found the only perfect freedom, may sound a paradox or a mystery; but it is a mystery resting upon the basic life of the Godhead, in which the free Spirit of

God itself is eternally bound, and is still eternally free ; and is divinely bound in the order of its procession to the Father and the Son. It cannot, then, surprise us that, in true religious freedom, the life of unique individualism is dependent upon persistent obedience to the Divinity, and to the Collective Will of humanity organised in the Church of God.

XIV.

Sacrifice is the Gate to Life, and not to Death. The Intellect, no less than the Will, is only truly free through Sacrifice. The New Jerusalem is the City of all who have performed their Spiritual Sacrifice in union with the Paschal Sacrifice of Christ, who is called the Lamb of God.

An intelligent worship of God, securing blessedness for the worshipper, is the inner reality expressed in all Christian Institutions, which are simply acts of Sacrificial Worship cast into an ordered form. To believe with the Church, that is, with mankind in solidarity, is an act of sacrificial worship or obedience of the mind. To accept the rule of the Church is an act of sacrificial worship of the will. Christian Individualism enters, immediately the whole of our assent to dogma become an individual, a self-coloured, a self-characteristic, assent. It enters when our submission to the Church's ordinances is intelligent, voluntary, personally thought-out, and interpreted—in a word—when our submission is individual and free.

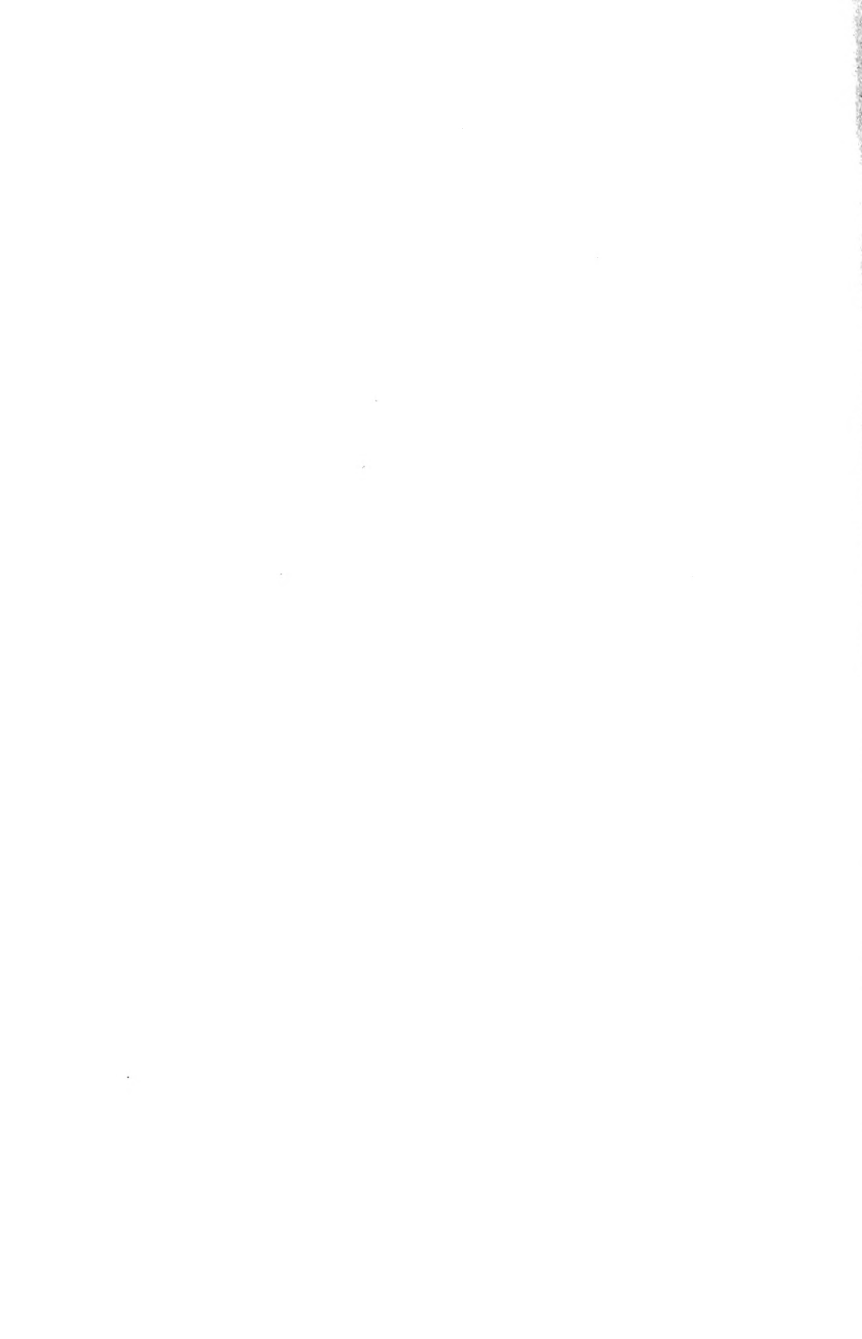
Our obedience and our freedom now become one and the same ; for we now are wont to exercise our individual freedom with the Church rather than against the Church.

Such freedom is inspired and aided by the mighty Spirit of God, who sheds upon our minds and souls some of the beauty proper to the Church of Christ.

Moreover, the very colour and characteristics of our own individuality are impressed upon the memory and substance of the Living Church. Although this Holy City descends from Heaven to Earth, it is nevertheless a divine remaining-place for every name, and every character, and every individual, which have been offered in spiritual sacrifice to God, in real community of thought and action, with the sacrifice of the Lamb of God whose Bride is the New Jerusalem.

PART V

CHRIST, THE MYSTICAL SELF OF MAN



CHRIST, THE MYSTICAL SELF OF MAN

"Now also Christ shall be magnified in my body, whether it be by life or by death.

"For to me to live is Christ, and to die is gain. . . .

"I am in a strait betwixt two, having a desire to depart and to be with Christ ; which is far better.

"Nevertheless to abide in the flesh is more needful for you."

—ST PAUL.

I.

The Mystical "Sons of God" are they who report all the advancing Knowledge of the Universe, and all the advancing aspirations of the Heart of Man, before the Throne of God.

Filial Piety towards God of the type truly named "Catholic," is the acknowledgment of the sonship of the entire Creation, in a common brotherhood of all that is in the earth and stars, along with our own sonship of God, revealed in Christ.

Mystical piety has been called the one orthodox individualism; and in all instances of its genuine development it is so clear-cut and precious that its possession compensates Churchmen for their absence of individual freedom in defining theological dogmas.

They who claim the individual right to interpret

the Scriptures may be right or wrong; but in exercising this right they have to content themselves with a mere multiplicity of interpretations of Scripture, a mere diversity of theological opinions, and with a series of scarcely varying religious Sects; while, of rich individual Ideals of life they own but few, and are wont to preach a religion of a dull and conventional mediocrity.

Christian Mysticism was that beautiful flower of personal life which sprang up out of the midst of Christian uniformity. In its normal state it never broke away from the bonds of Church Unity, and received as much encouragement from Orthodoxy on account of its healthful individualism, as heresy received discouragement on account of its diseased individualism.

The eternal Charter of Mystical Piety (which is thus the same thing as Catholic Individualism) is the orthodox dogma of God the Holy Ghost. All the dogmas of the Church differ from each other, not only as theological statements about different truths of God, but also as including allusions to different phases of the life of humanity, to the secret of which each dogma of the Church affords the exclusive Key.

The Scriptural mark in evidence of individual experience of the mystical Sonship of God, revealed in the dogma of the Holy Ghost, is that the whole life of its favoured recipient is as the singing of the New Song, commanded in the Bible by the Holy Ghost, in honour of the new Glories of the Creation, and of the Redemption, newly revealed in every new Era of Mankind.

"I will create," says God in Isaiah, "a New Heaven and a New Earth." The Song of the New Heaven is a recording of the vision of the Word of God in that Sevenfold New Heaven which the angels of Natural Science have revealed to a Sevenfold New Earth of the social aspirations of to-day.

He who is the true mystical Son of God is known through that whereby the Spirit reveals to him the Universe and Man anew in the Reason of God. The mystical Son of God is he who loves Nature in that greater vision of Nature of the modern intellect ; it is he who loves Humanity upon the vistas of every current and living hope, ideal, and prophecy, within the living Hearts of Men.

II.

In what manner St John did not "taste death" until he saw the Son of Man coming in His Kingdom.

A French Abbé has written a learned commentary on St John's Gospel, in which he concurs with the opinion of many critics outside the Church that none of the Gospel was written by St John.

If that be true, the significance is totally different from what the Abbé seems to suppose. We are all wont to call St Paul an example of a Christ-man who had not seen Christ ; but these critics would make the writer of the Fourth Gospel a Christ-man of a more remarkable type than was St Paul.

Christ said during His lifetime : "There be some standing here which shall not taste of death, till they see the Son of Man coming in His Kingdom" (Matt. xvi. 28).

This is a difficult text, unless the very simple explanation is given that it refers to St John's sight of the Return of Christ recorded in the Apocalypse, and to St John's vision of the place of Christ recorded in the Fourth Gospel. St Matthew himself, in a sense, saw Christ again, when he was inspired to write his Gospel; but St John is specially marked out by Our Lord, in a tradition recorded in the 21st chapter of the Fourth Gospel, where Christ says to Peter: "If I will that he tarry till I come, what is that to thee?" (verse 22).

While the John of the Gospels is not recorded as giving evidence of the great insight and culture of the writer of the Fourth Gospel, nor even of the ability and genius for writing the Apocalypse, yet it is conceivable that Christ foresaw an impending recoil in St John's remembrance of his Master which was about to be the occasion of the Disciple's vision of His Lord in that Glory which is indeed everywhere of Christ, and in that Second Coming of the Lord which is always beginning to be.

In this case the whole of the amazing consciousness of Christ recorded in the Apocalypse, in the Fourth Gospel, and in the Epistles, may, in all likelihood, have been the expression of the Spiritual Return of Christ to St John. The question, then, of the setting together of the present form of the Fourth Gospel does not concern us, for in any case its entire inspiration would have been apostolic.

If, however, the Fourth Gospel is a creation of the Sub-apostolic Age, this would point to a miracle which would transcend the conversion of St Paul. For its creator would have been a veritable second-

self of the Messiah, being possessed of the Messianic consciousness of the transcendent power of God in Man, in a manner the like of which history shows not the least signs of another instance.

Hoping as we do for "all things" through Christ, we may dare to look forward to interpreters of our Lord's Mind and revealers of His Authority and Power of equal literary inspiration with the Writer of this Gospel, before the end of time. But this is not conceivable before the Age of the Holy Spirit shall have arrived; and, even then, such an event could only happen in the way of making spiritual transcriptions from the Gospels.

I do not, then, so much object to the conclusions of the critics, as to the remarkable want of spiritual imagination in which they draw those conclusions. If they say that the Fourth Gospel is entirely the result of a New Inspiration, let them accept the conclusions as to the possible inspiration of Humanity which this result would entail. It would point to a remarkable Return of Christ to human consciousness nearly one hundred years after His lifetime. On the whole, it seems more credible that St John should himself have experienced a great spiritual recoil, which would have made our Lord's prophecy in the Gospels definitely fulfilled when St John saw Christ coming in the Glory of His Kingdom, and gave a limited human utterance to this great spiritual event in the Apocalypse, the Fourth Gospel, and in the three Epistles attributed to him.

III.

Every Saint who loves all Nature and respects all Men, allows Christ to hasten His approach to bless the World.

Men of the Spirit were men who felt towards their fellows in a noble and universally human manner. St Paul was equally sympathetic towards man and towards the Spirit of God, and by his practical comprehension of the virtue of the Son of God, he greatly aided in shortening the times which separated the world from the day of the Coming of the Lord. St Francis, in his human attitude of sympathy towards Nature, hastened on the day of the reconciliation of all things, and of all men, in the Sacred Passion of Christ. In the like manner, a Shelley, whose humanly catholic sympathies with the Universe were supplemented by the divinely catholic sympathies of the Cross, would bring the world very near the precincts of the Visible Return of Christ.

There is order and process in the Kingdom of Heaven, as there is order and process in the Kingdoms of the Earth. There are many who belong to the Church of God who yet have not prepared themselves to receive the plenitude of the Spirit of God.

Not that God is arbitrary in His gifts of grace. While grace is freely given, it is given in exact proportion as our own hindering self-limitations are removed from us. If I am compassionate only to ten men, then I have limited myself from receiving the Spirit of God beyond the small proportion that

my narrow Christianity stands for. But if I am compassionate with all men of all creeds, of all races, of all countries, of all climes, of all conditions of life; and also obey the Church as the symbol and medium through which the gifts of the Spirit come; then the Spirit of the Lord will rest upon me in the plenitude of His healing might; and through my mere acceptance of all things in the world as reconciled in Christ, the Spirit of God will bring back the might of Christ to conquer the world.

IV.

God acts through the laws of the Universe, because the laws of the Universe are God's laws: Therefore the consummation of the Kingdom proceeds through the operation of universal and eternal laws, to break which would destroy the character of God.

Why were there no other St Pauls after the first one? Why, to use the Apostle's own phraseology, did not Christ return to the world among St Paul's contemporaries, or on a subsequent day, and reproduce the mystery of the *alter-Christus* in the Disciple, in a Kingdom of the Holy Ghost, amid those who left all to follow their Master and were faithful to Him even in martyrdom? Of the thousands and millions of devout Christians, why were there, with a possible exception of St Francis of Assisi, no examples of Spiritual Interchange?

The answer must proceed from a religious, or "Theistic," psychology. All saintly lives were in a

sense attempted interchanges of human personalities with that of Christ, and the whole of Christian Mysticism was the flower of the partial attainment of this holy interchange. Yet in each instance of mystical intercommunion, the inexorable law of psychology came into effect that the Holy Spirit's operation was limited by both the intelligence and the character, in other words, the humanity, of the recipient. Had not this been true likewise of every page of the inspired text of the Holy Scriptures?

As the Bible is to be studied as the education of humanity in comprehending the thought of Christ, so is the history of the Church to be studied as the ordered and methodic education of humanity in comprehending the possession of Christ; and the amount of the immaturity of this education, none of which, received through definitions of dogmas or a growing appreciation of the Christ of history, is ever lost to the world, is the inexorable limitation on the human side of an operation of a Power which, in itself, is illimitable and divinely free.

It was possible to St Paul to receive a kind of total impression of Christ's personality without the intervening World-Education which was necessary to those who were not near enough to receive such a whole impression. To the rest, Christ was only known discursively, through symbols, images of speech, and partially apprehended accounts of His Life and Character, until such time as when, the Gospel of the Lord having been preached to and made at home with every creature, the education in the comprehension of Christ the Lord shall have grown complete.

V.

The ordinary conversion is only the beginning of the life of Grace. Perfect conversion embraces our relation to the Universe. It is a Substantial Change, and hastens the Day of the Lord.

Verbalism is a serious menace to the Church of Christ. If the beginnings of religious experience are described in words which lead men to suppose that they have reached the End of this experience, the incentive to advance thither will be taken away. A corrective of Verbalism may be studied in the life of the Apostle of the Gentiles.

St Paul's experience of the Supernatural was all in the nature of the interchange of his personality with that of Christ. This first happened when the Apostle was smitten with the light of Christ's personality on the road to Damascus. In whatever way the impression of Christ's personality may have first come to him, St Paul's vivid assurance of the fact of the Resurrection of Christ from the grave, seems to have been solely founded on his own real experience of the presence of a personality more masterful than his own, which at times so controlled his life that Paul's own personality became the mere instrument of Christ's. When the Apostle writes that he himself lives not, but Christ is as the changeling who has come to live in his place, and bring forth judgment on the world, he is not writing of conventional morals, or of the fact that he is living the converted life. He is, on the contrary, speaking of an actual

134 CHRIST, THE MYSTICAL SELF OF MAN

interchange of personality with Christ, which more than anything else in the New Testament brings us near the goal of history and explains the *Parousia*. The terrors of the light on the road to Damascus were a rehearsal to St Paul of what is to happen on the Day of the Lord. The spiritual Second Coming of Christ meant, in his teaching, the real interchange of Christ's heart with the hearts of men, since the Apostle never forgets that to see Christ is to change into His likeness.

VI.

St Paul's Conversion possessed a Cosmic Realism about it which sets it forth as a foreboding of the future Sacred Interchange of Humanity with the Life of Christ.

The tremendous impression of a personality as of Christ's, greater than one's own, in such a manner that it assails, conquers, subdues, and is interchanged with, the lesser personality, is a veritable coming of the Holy Ghost to the individual soul. It is only modern psychology which has made the realism of St Paul's experience intelligible. Cases of the alteration of personality, and of the interchange of personality, are well known to psychologists, and add their testimony that St Paul never spoke about mere moral changes in his life, such as happened to his converts, but about realistic psychological changes¹ which amounted to a true interchange of personality.

¹ The first suggestion, or impression of Christ on St Paul, probably came through the saintly death of Stephen, and from him backwards to those who had known Christ.

As to what this interchange effected, the life of St Paul must speak for itself. Not only was his personality in one sense not absorbed ; but it remained or became one of the most powerfully marked human personalities in history. St Paul, it should be said, attained to that particular aspect of Christ which was the compliment to St Paul himself. His was an individualistic taking to himself of the personality of Christ ; the Apostle being, as it were, the understudy of the chief person in the Christ Play, who retained nevertheless all his own characteristics, interpreting or rendering Christ's character while preaching to the Gentiles.

Ordinary conversions are blessed realities ; but are only the beginnings of that New Universe of Redemption which is as great as the Old Universe of the Creation. In a certain sense St Paul forestalled the long experience of Humanity in reaching, through the whole of its knowledge and power, towards an interchange between its own mind, soul, and body, and that of its Redeemer.

St Paul, therefore, is one whose experience is rather of the Future than of the Past. He is "conversion" terminated in "substantial change," and therefore converts to Christ must see how they too must experience the conversion of the whole Cosmos within their own conversion, or otherwise they can never be the instruments through which Christ in them is shown forth before all men and all worlds.

VII.

The Saints were not only Good Men, but also Artists of Reality, in the manner in which they set forth in the World the Son of God. The chief Lesson of the Saints is that we be as original as the Saints in following Christ, in a manner proper to ourselves.

In Sainly Mysticism the "Manifest" Presence of Christ has flowed in many beautiful ways out of the Real Presence. The best known of these are the instances of the Stigmata of St Francis; the manifestations of the Sacred Heart in the instance of St Catherine of Siena, St Teresa, and Blessed Margaret Mary Alacoque. To attempt to copy literally the type of Devotion which ensued from visions like those of the Sacred Heart, would be a fatal error; but the principle remains valid, that the Devotion to the Sacred Heart stands for an aspiration towards making manifest the hidden Presence of the God-man; and it would be well if the spiritual energies of the Church were turned in thought and prayer towards a vivid conception of the Divine Man clothed with the whole world's new experience of what is best in Humanity, and made ever-living by the Immortal Spirit of God.

The Sacramental Presence of Christ in the Church is an unceasing Fountain of Life which is destined to flow without fail until the re-enactment of the Times of Christ upon Earth, though in the glory of universal recognition rather than in the former humiliation.

We must approach His new manifestation through

the Science of His Saints rather than through that of Worldings.

They who attempt to imitate the Saints are no Saints, because the Saints imitated no other Saints, but only the Son of God. As each Saint both conceived of Christ, and also manifested Christ, in a manner proper to himself; so they who understand the Saints will conceive of Christ in a manner proper to themselves, and manifest Him in a manner which shall thrill the hearts of the Age in which we live with a Melody proper to themselves alone.

VIII.

St Francis understood that because we can call God, "Our Father!" this implies that, through Christ, God will call all mankind some day, "My Son!"

To me, Francis of Assisi is the greatest of Doctors of the Mediæval Church. He was the pathfinder who discovered that Christian humility might dare to simplify all theology and all religion as the "Conformity," the personal life-likeness to the earthly Christ.

In the illusion of this Life-and-Passion-Play, the whole earth was his scene of Palestine; and Francis himself, more crucially than is ever acted at Ober-Ammergau, took the part of the "Christus" in a life-long "Miracle Play." He had comprehended what was the simplest and singlest of "Messages" that Heaven had ever sent to Earth. He knew that the Gospel was not philosophy nor theology; but God, through His Son, speaking Himself to the heart of man, with

the directness and intimacy of a lover to a beloved, of an intimate friend to an intimate friend. A new significance in daily usages and customs of social life to him stood in the place of philosophy and theology, and sometimes even of oral teaching. The religion for mankind then grew to be a life-long act of filial piety learned of Christ towards God. In the mystical friendship that identified him with the Son of God, he revered Nature with a holy passion, with a son's reverence for a loving Father's handicraft. He respected humanity, and all individual men, as of the joint heirship, called with him, to the Messianic Feast of the History of the World. He and they were of faith's brotherhood with the eternal Son of God. St Francis knew, because we can dare to pray to God as "Our Father!" that this implies the hope that some day God will call humanity, "My Son!"

IX.

The Holy Eucharist was intentionally instituted to be the medium of the Parousia.

No one has ever more intimately associated together Faith and Life, Doctrine and Deeds, than Christ. In order to worship Him with the commanded worship of our minds, we should know what we are about when we approach His Holy Table. We go there not for an indefinite but for a well-defined purpose; a purpose being a tendency to an object, a clear and final cause. The clear and final cause of our approach to the Holy Table is that we may so partake of the substance of His

own spiritual Being, and the life-characteristics of His Life revealed in the Gospels, that we may come therefrom nourished by sacred assimilation into His True Disciples ; spiritually sitting with His original Disciples at Table with Him ; taking to heart the Last Discourses recorded in the Gospel of St John, and putting them into practice by becoming His Beloved Disciples one and all. It does not suffice us to say in general that we are partaking of the Bread of Immortality, unless we are interested enough to learn of His own words what the thought and life of the Perpetual Communion between ourselves and Him, entailed through His Gift of Himself to us, ought to be.

We are called to be branches of Himself who is the True Vine of the World's Life. We are bidden to be as lifelike—which He was—as the Vine's branches are lifelike, and similar to the Vine Tree. We are called to be so lifelike unto Him in heart, soul, and mind, that we pray and worship, not in our own heart, mind, and soul, but in the very mood in which, in heart, mind, and soul He the Law of Life has prayed before us ; so that He may pray in us and we pray in Him. It is this prayer of ours, in His prayer for the Kingdom, referred to in John xv. 7, which shall assuredly be heard.

Bishop Westcott recognised this supreme truth in his commentary on this text, where he says : "According to the true reading, ['Ye shall ask what ye will'] is equivalent to 'Ask whatsoever ye will.' The petitions of the true disciples are echoes (so to speak) of Christ's words. As He has spoken

so they speak. Their prayer is only some fragment of His teaching transformed into a supplication, and so it will necessarily be heard."

The Evangelical does not object to be taken back to Palestine to be with Christ as in His fellowship with men during all His lifetime. The true Catholic doctrine of the Eucharist meant that we could walk nigh to Christ even with Peter, James, and John. Because scarcely anyone ever thought that Catholic doctrine meant the secret of walking with Christ, therefore its so-called Sacramentalism had fallen into disfavour.

The requirements on our part for rightly and worthily participating in the Messianic Feast of the Holy Eucharist, and of our becoming thereby as the Apostles who reclined with Christ at the Last Supper, are, first, that we should recognise that Christ is wholly and entirely present there; and secondly, that with our hearts, souls, and minds we should wholly and self-sacrificially worship Him.

The Holy Eucharist is, and ever was, a reciprocal Sacrifice, and without the sacrifice of ourselves to Christ, the Sacrifice of Christ to us is of no avail.

True sacrificial worship consists in the Sacred Interchange of a life from God to Man, and of a life from Man to God.

The meaning of the saying of St Ignatius of Antioch, that he was as the Holy Bread to Christ, was that the Eucharist consisted not only in bringing Christ as Bread to us, but in the transmutation of ourselves into a living Sacrament, as of Bread, to Christ.

X.

The Second Coming of Christ in a spiritual and real manner is effected in the Mission of the Holy Ghost added to, and working through, and along with, the Sacramental Christ.

It avails nothing that we should know the Scriptures, unless we also possess the real Christ, who is witnessed to in them.

The purpose of the Holy Ghost in relation to Christ, is to perpetuate His Real Presence in the like manner as—in relation to the Scriptures—the purpose of the Holy Ghost is to perpetuate Inspiration to each individual Soul.

The purpose of the Holy Ghost, in relation to Christ is, in fine, to make Christ's Invisible Presence in the World equally real, in effect, to what His Visible Presence would have been in history, had it not been taken away from men by His Death.

There is no conceivable, or at least recorded, way in which the perpetuation of the real Christ is possible except in some type of Sacramental System. The reason of this must be found in the desire of Man, and of the Spirit of God in Man, to see and acknowledge and possess Christ in a perfectly equivalent manner to that in which He was seen, acknowledged, and possessed, by His Disciples during His Earthly Life.

The Sacraments are mediums of the perpetuation of the invisible Christ until His visible Coming Again.

To understand their value, consider the vast implications in the three hundred references to

the Second Coming of Christ in the mind of the writers of the New Testament. It was the general belief that the appearance of Christ in "Glory," that is, in recognition, would so touch the hearts of the Christian World which perpetually mourned His staying away, that all Christians would be quickened with immortal bodily life.

We may think in other terms to-day ; but the belief itself is equally existent, that were the humble Man of Galilee again to walk the Earth, the heart of all humanity would be quickened as though with lightning.

Those who talk of the Spiritual Presence of Christ in the Soul and of the mere subjective Presence of Christ in the Sacrament of the Eucharist, have no expectations of any such transformation of Humanity in this manner, by His virtual or real bodily Return.

This teaches the fact that all men are agreed upon the infinite difference between a person's presence in thought or commemoration, and a person's presence in actual life. The Receptionist wants the whole Christ of Palestine as much as the Sacramentarian does, but he dare not, as a Receptionist, believe in it. Those, however, who, believing in the Real Presence, retain the principle through which they are able to conceive of a Return of Christ out of the midst of His Church, should loyally retain those tangible symbols expressive of what, in the desire of the world, His Real Presence must, for ever, mean to the world.

The foundation of the Sacramental Life is in the whole Earthly Life of the Son of Man. Therefore

the Sacramental Life makes way for an equal earthly manifestation in the Second Coming of Christ.

Christ's bodily presence in Palestine was the supreme type of sacramental power for all Time, and our Sacraments are a mere gathering up the crumbs of its remembrance. Whosoever befriended Christ as man, like the Magdalene, and the Woman with the precious ointment, were given, along with His human Sympathy, His divine Redemption. The remission of sins went together with the paralytic's taking up the bed and walking. The healing of the leper was the sacrament of the cleansing the leprosy of Sin. The friendship of the Lord with Martha and Mary was solidly one with the entrance of Martha and Mary into immortal Life. On the harp of the senses the Immortal David charmed his hearers to sing the praises of the redeemed within His Kingdom. When He loved the Disciple, then Love immortalised the Disciple, and impressed him with memories of the whole history of the Word made Flesh. The Holy Church in the Primitive Ages was nothing but the spiritual perpetuation of the impression upon hearts and lives of the bodily, inclusive of the spiritual, Presence of the Lord. Christ once delegated His power through the breathing of the Spirit of His fellowship upon the Church ; but, in the Age of the Holy Ghost, He will resume the same to Himself again in a more manifest way which will recall to all men the "days of the Son of Man."

XI.

The Prayer-Book and the Bible teach the Substantial Return of Christ through the Church.

“The Body and Blood of Christ, which are verily and indeed taken and received by the faithful.”

The Book of Common Prayer contains the doctrine of the Return of Christ in a more comprehensive manner than that in which I have ventured to express it. But no Prayer-Book avails us anything until we first learn that God owns all the substance of the Universe, and that His truth, to us, carries with it all the substance of the Universe in its possession. Before we argue about Church doctrine, we ought to reason a little about Nature and its God. Theism, or the Knowledge of God by Reason, shows the Substance behind the Shadow in all that God has made. Theism thus makes every precious word revealed by Grace more precious to Humanity than ever it was before. The Bible is proved to be, not Science, but more than Science, namely—the Substance which is the Goal of Science.

The disputes between Sacramentarian and Receptionist are really based upon contending theories of God, and not upon the meaning of texts. If this Universe is God's Universe, it is perfectly certain that He uses His own possession, namely, His physical world, in an analogous manner in Grace to what He does in Nature. It is in Christ as the Reason of God, that all things “consist,” or stand together in one. There is but one Universe even as there is but one God.

Therefore every word we use about God must have the total reality of the Universe within its meaning. Christ comes through Sacraments, *which themselves are part of the Universe*, because the whole Universe is His; and He comes with the total reality of the Universe, because His greater coming by Grace cannot be in a less real manner than the lesser coming by Nature. The Prayer-Book must refer to a Real Presence and a real Return of Christ through the Sacraments, because it would have to destroy the Universe itself before it could set forth the manner of His Coming in any other than a substantial way.

XII.

Because each and every spiritual reality possess a bodily reality conjoined to it, the Church of Christ, which is a spiritual fact, is a bodily reality too. Since also it is a perpetuation of the Impression of Christ, that part of our sacred and united Thought-World which is stamped with His spiritual Impression contains His bodily reality too.

The One who is moving slowly through History, at length to be crowned and to judge the world, is being borne unto His Kingdom within the Church of God. The Church, as St Paul taught, is itself the real Body and the Soul of Christ, who is living in hidden communion, in this His bodily dwelling, with all the goodness of Mankind: encouraging all human effort, inspiring what is good and gracious in Song, Art, and Culture; and moulding Civil Life and Social Reform towards their Ideals. The Church of Christ

has the Real Presence of Christ, because the Church of Christ *is* the Real Presence of Christ. Holy Orders and the other Sacraments do not so much bring Christ to humanity as they bring Humanity to the pre-existing Christ. From the Theistic view-point, the physical realism of the Apostolic Succession, the realism of entering the Covenant through the Cleansing Water, the realism of consecrated Bread and Wine, are as necessary to the existence of a Living Church as the visible Universe and bodies are necessary, from the view-point of right reason, to the existence of man.

Let us remember that the *invisible* Presence only is ours because Mankind refused to allow place for the *visible* Christ; and the slaying of the Earthly Christ has necessitated the Sacramental Christ.

Thus it is that the manner of this Sacrament, recalling our treatment of our Master, shows forth the Death of Christ—since there is now no Visible Christ—until His coming again. For the same reason, there is necessarily the juristic realism of Creeds and definite Dogmas, because the prophetic presence of the Teacher was disallowed when Mankind refused to hear Him speak. Dogma but tells us the single fact, but the whole fact, of what Christ is to Man. In the Day of Judgment, History and the Universe will be seen to be the Dogma of the Son of God and Man, and Creeds will be necessary then no longer.

XIII.

Christ, living in the Eucharist, fills our Understanding with a Vision of the Sovereignty of God in the proportion in which we understand the place of God's Sovereignty, namely, the Natural Science which reflects the Reason of God in the Creation.

Christ, to the intellect, is the Reason of God; He is the Model of the life and movement of the Universe; He is the modelling Power which has wound up the original energies of Things; He is the Hope, the Glory, the Destiny of mankind.

Through His precious Wine in the Eucharist we are filled with the understanding at God's Reign within the Universe.

The Eucharist is then very near to that blessed Vision which makes their Paradise to all who share in its sight, and which the Saints on earth have ever prayed to possess.

For in the Holy Eucharist the Source of Paradise has already been in us; though we have not yet possessed Paradise. We must first understand the Universe in the measurements of the Natural Science of God's Creation, before we can possibly conceive how Christ reigns there as the Reason of God.

But when we have measured all the heights, and sounded all depths, in the great World, then Christ within us shall show our minds His Reign.

The Church does not then magically evoke Christ upon the Altar; rather it lifts up the gates which prevent us from everywhere possessing Him. How could there be no Real Presence in the Consecrated

Bread and Wine, when He reigns in real presence in all the Universe? Or is the Eucharist the only portion of the Cosmos where Christ the Son of God is not? True, outside the Holy Bread and Wine it is not given us to receive Him. But this is so not because He reigns not elsewhere, but because in this one place the Gate which elsewhere closes Him from us is momentarily raised, that the King of Glory may enter us in the measure in which the mind, heart, and soul of man have elected to concur with, and receive Him.

XIV.

The Holy Eucharist being the fact of the Sacred Interchange between Man and Christ, is absolutely conditioned as an Interchange by the measure in which Man gives himself away to Christ.

Between God and Humanity there is an everlasting give and take. Man is asked to sacrifice all for God, without knowing whether there will ever be to him a return. But God graciously gives back to man not only Man's Humanity again, but God's own Godhead too, in so far as it is communicable to man.

And divinity is communicable to man in an unthought-of degree ; God may give Himself to us in the exact proportion in which we are suffered to, and consent to, give ourselves to Him. In the Bread of the Altar we receive God, but the effect of the reception is only unmeasured if we first give ourselves as a joint sacrifice with the first Sacrifice.

As we are sacrificed, and die, in our wills, to God ;

so, the Son of God having died for us, our own life is replaced by that Gift, in which, by yielding His Life, it was yielded to us as the Bread of our lives.

XV.

The Holy Eucharist is the Touching Medium through which the Promises in the Eternal Covenant between God and Man, contained in the whole of the Old and New Testaments, are brought to pass.

It often takes mankind centuries to understand a single word of God, for the simple reason that such a word may relate to some process in the transmutation of the whole Created Universe.

We should not lament that Christians are not yet one in the understanding of what the institution of the Eucharist meant. Those who have meant most by it, in one sense, have but too often meant the least by it in another sense. All men's affirmatives about the Holy Eucharist are wholly true: all men's denials about the Holy Eucharist are wholly untrue.

The Eucharist must necessarily finally mean, not the mere change of one inactive substance into another inactive substance, but the totally living, and morally active, change of the substance of the body and soul of humanity into the substance of the Body and Soul of the Second Man, morally inspired and wholly controlled by the Conscience of the Living Christ.

If the Eucharist is a human institution, it bears with it no substantial charge. If it be a divine institution, this means that it is a substantial change ;

150 CHRIST, THE MYSTICAL SELF OF MAN

because divine means substantial; and what is substantial is exclusively divine; and what is not substantial change is in no case divine change.

Granted these obvious facts, then the meaning of the Holy Eucharist is made clear through every word within the Old Testament, and through every word within the New Testament.

The Holy Eucharist is the beginning of the consummation of the Old and New Covenant between deathless God and deathful Man, in which the Body and Blood and Conscience of the New Creation of Humanity are substantially interchanged with the Body and Blood and Conscience of the old and former things.

The physical realism of Bread and Wine is simply the touching medium through which we, with the Apostles as at the Last Supper, touch, receive, and take, the Living Christ, who was present with the Apostles, and through which, in no conceivable manner, He is less really present to us than He was to His Apostles.

The Holy Eucharist does not mean that by receiving it, grace is stored up for us in heaven, while we remain unchanged on earth. It means, when we first have grace to see, that thereby the Conscience of Humanity is made nigh unto that Conscience of God which once judged the World in Christ. It means that, during the change, the *Passing Over* of Immortal Life happens, whose consummation is the Coming of the Son of Man again to judge the World.

It is true that mankind may yet take centuries before this total Biblical reality of the Holy Eucharist is understood.

The New Creation in the New Covenant is that joint-creation in which man, being free, must freely concur with the Creating God. The history of the Holy Eucharist in the Church of Christ is the history of the free concurrence of humanity with the covenanted gift of God. Although the entire Scriptures mean nothing else but the Coming of the Son of man to change the heart and soul and body of man into His likeness who was the Second Man; yet, so great is the significance of this the Covenant of the Word of God, that man delays in understanding and accepting; and God delays His New Creation, pending on the choice and free concurrence of the mind and heart of man.

But when the Prevailing Word of God shall have won mankind to understand the one meaning of its Promise, then the Angel of the Covenant shall quickly come to His Temple in the Holy Eucharist; and to the very letter of this Promise, given to all mankind in every word of the Old and New Testaments, He shall search consciences and give us a New Earth and a New Heaven.

PART VI

TEN INSTRUCTIONS ON TITLES OF CHRIST

TEN INSTRUCTIONS ON TITLES OF CHRIST

I.

Dayspring.

Science, Literature, Research, Culture, and Human Nature advance towards new outposts every year and every day. Life moves not towards darkness, but towards the sunrise.

This is because all human knowledge is knowledge of the humanity of Christ.

To know all is not to gain all ; to see is not to have, nor is it to become. But Christ alone is *being* as well as *seeing*, possession as well as longing ; and through Him alone thought becomes life.

If thought had no goal of thought which is beyond thought, then thought would be all in vain, for it would not end in creation, which is life. But Christ has made all human thinking to be Prophecy, because He is the Goal of the Thought of the World, and He will quicken our thought into His New Creation, the incarnate Word of our sight and of our desire. Our thoughts define our wants, not our holdings. But thoughts shall all become true things, because Christ is our Word ; that is, all that we can think or read

of; He is Thought descending out of Thought's realm into Life's realm, and becoming incarnate in the Flesh.

If there were no Christ, the world would be constantly arising towards new vistas of life, but new realities of nothing else but new pain, because its action could never reach its sight.

Christ is Man's Sight become Creation. The sight of all yesterdays becomes the creation of all to-days, the sight of all to-days becoming the creation of all to-morrows.

He alone is Dayspring ; because no one else who ever lived changed want into achievement, sight into creation, thoughts into lives, dreams into events.

At the term of the night of every want of every man, Christ is the sunrise : out of the depth of every People's night He is the Dawn of Day. At the goal of the world's painful thinking and uncertainties, Christ is the final Sun which is, in hidden ways, coming round the dark world until it rise and renew the glory of the earth.

II.

Made of a Woman.

Would that every woman to-day aspired, as every Jewish woman did in the past, to become mother of the world's Anointed King.

In the Days of Promise which are before us, that which was once true for the world as one, will then be true for each individual person within the world.

Woman is fitted, by the birthright of endowments

which God has given her, to be the mother of, and the trainer of, the World's Desire. The Virgin of Nazareth was fitted for her calling, not otherwise, than because she responded to the native grace of womanhood more than any other woman.

All women equally with her, though each in her peculiar way, are born to be mothers of the King. The Virgin of Nazareth was not the least natural, the least womanly, of all woman; she was rather the most natural, the most womanly, of all women; therefore she was blessed among women more than all the rest.

Women worship their Lord who gave them their endowments and their native grace, if they are loyal to their womanly birthright of caring for the advent of the King; aspiring in a spiritual, but real manner, so to bring Him forth from imprisonment by unfaith in those whom He would so fashion in His own image and likeness that they would be His brothers in all human ways.

Unlike Jewish Mothers, among whom only one was blessed with perfect divine fruitfulness, to-day, on account of the One whom one brought forth, every woman may so let Christ's Redemption through faith grow into effect, that every child may become a Son of God.

The mother who, by faith, can see a Christ-man in her own son, will treat her son with the reverence with which Mary treated her own Son, Christ. Then indeed Christ's Redemption of His image in each of us would come forth within each child, and Christ would so live in him, that he would be a messenger of the Messiah in the World.

We need Christ-men not less to-day than formerly, but more so, many times over, and more so in manifold ways. We need a thousand anointed kings of His Servant Kingship; in a thousand states of life, in all trades and occupations, in the hearts of cities also, and on the expanse of every plain.

Motherhood shall learn its divine functions, and its faith-evoking power; and then the new generations of Christians shall grow up first with the life-inspiring thought that they are messengers of Christ's Messiahship.

In that day every Christian will be clothed with the Royal Priesthood, to show the praise of Christ, and zealous to bring to pass among all sorts and conditions of Men the Reign of the Holy Ghost.

III.

Great Prophet.

All the prophets of the past foretold Him; but so great a prophet is He that He must needs have all flesh to declare in how great a manner and in how many thousand living individuals His Prophecy is true.

It is for the annunciation of the manifoldness, and the great comprehension of His Prophecy, in the latter days, that the Spirit of the Lord shall be poured out upon all flesh. Unless the sons and daughters of all whom we know, and who are around us, prophecy, and unless our old men dream dreams and our young men see visions, no power can testify

to the abounding manner in which Christ is the life's prophet of every individual man.

The sons of man are thus the Sons of God, and Christian communions are all part of the radiance of His Church; they may have erred, but now He has made them His because He needs them to take to themselves of the abundance of His manifold out-pouring.

In every sense, the testimony of Jesus is the spirit of prophecy. If we speak of Him we needs must foretell what is to be, because truth about Jesus Christ is truth about that which is to happen to all the world. Through Him, every moment of the world's spiritual history has an individual meaning to each of us. Because each of us bears Him within us, therefore is each of us the centre of the world and king. Because He is in each one of us, and as He is all to all men in one, therefore all that has happened in the world relates to us. Because He is within us all, this world is beloved by Him and we shall reign with Him.

Each of us must therefore prophesy, because His Prophecy has shown us all destinies from the separate point of view of our own individual life. If we have yielded our life receptive to His workmanship, He has made it resplendent with new tidings of separate joy from His place within us, to all the world without us.

IV.

Prince of Peace.

There are wars and rumours of wars throughout the land, which are the conflicts from the clashings of interests, the rivalries and recriminations of parties, the mutual excommunications of Churches, the cleavages of society, the struggles of men with their environment. The Prince of Peace is nevertheless within all strivings, and is yet beyond them. The strategy of other princes leads to further wars. His strategy alone has comprehended all wars and reaches to beyond the name of War.

If Humanity did not sound greater depths than ever we knew or suspected, then all wars, through their superficiality, would have ended before now. But our vital interests touch the sun and moon, and the stars of heaven are our souls' environment, and part of our consciences touch the very confines of hell.

We fight against one another because we do not know the depths of one another; nor can we ever even disentangle ourselves. The Prince of Peace pardons all sides because He alone comprehends all sides, and loves men in their eternal reconciliation.

If we love the Prince of Peace, we in principle love our enemy too, and are at peace with him; for the Prince knows the enemy's point of view and agrees with it, and pardons him; and we, knowing not the enemy's point of view, can neither agree with it nor seemingly pardon him.

Nevertheless, knowing the Prince of Peace, and

daily learning of His inclusiveness and His compassionateness, we may expect quickly that the enemy, in Him, may be revealed as friend ; and after war there will be peace into the depths such as could never have been without the war.

The wars of the world, and the conflicts of religion, are as the strategy through which the Prince of Peace directs the world towards His Jerusalem.

In His present Heart exists already the future goal of the world. If we draw near to Him in the midst of the world, we see the strategy of Kings, and the peace beyond the present conflicts unveiled within His Heart.

Because He understands the secrets of hearts, He sees when and how other men shall also see and pardon one another. Because He foresees this Pardon and Himself has travelled thither, He returns to us from the Goal of the World and tells our hearts to be at rest. For by the Spirit of God He has brought back our future Destiny to us from the End of the World, and shows us, here and now, that out of wars and conflicts He has comprehended peace.

Why should we kick against the pricks? There cannot be any total breaking away among men. He has ensnared all enemies to work unwittingly for one another. Why, then, should we not at once proclaim His forgiveness, and suffer that His peace ensue?

V.

Star of Jacob.

Our star is our bright assurance in Heaven of our Destiny here upon earth. Through one Israelite,

our Lord, we are given Jacob's inheritance as though we also were Israelites, and the Star of Jacob is thereby the Star of Destiny to each of us.

If one man in the world were born with a horoscope of Life and all the rest with horoscopes of Death, it would be well for these others if their lives were so interchanged with the life of the Lord of Fortune that all might equally claim His horoscope of Life for each of themselves.

Christ is the gift of Destiny to the world and to each individual man. As every great conqueror trusts in his star, so may we trust our star, and with more assurance than they.

With so great a task, a life-mission, a destiny, hath the Star of Jacob gifted us, that each man may become a great conqueror in His name. Without Christ, there would be but one world common to all; but as a crystal may be surprisingly bisected into an almost infinite number of crystals of the same shape, so Christ, coming to each man, has divided the world into millions of worlds, that in Him each man may own a world.

If we fight ourselves, and make our lives thereby receptive to His skill and workmanship, whose instrument is the dictates of our own humanity, then God the Creator has added a new element of life and beauty to His Creation, and secretly yet effectively His likeness in us through our prayer and the beauty of living impresses itself upon all the world.

Every child of God fills the earth with new treasures, which are brought into effect by faith through his child-like conformity to God.

In order that we may live for ever, we must first

live for all, and become compassionate of all. Being won over by all, we thus shall win all ; and when we may have seemed to have passed away, our star will have arisen, and it will conquer the world and leave an abiding-place for us.

Our Heaven is with our Master, and He and consequently Heaven, abide within the heart of men. There is no place for anyone there unless they also have learned to love and serve men.

When we have made ourselves not to need, but, through our helpfulness, to be needed by all, then is our star arisen ; and we shall pass spiritually into all, and in the regions of eternity administer for ever to human life.

VI.

Root of Jesse.

Each of us is of the human lineage of the King who is to be. He came once in the line of descent from Jesse. But to-day each of us is of the human lineage from which He shall descend into His Second Coming forth into the world. Every time we yield our lives in perfect submission to His Will, He is born of us. If anyone had yielded himself in absolute obedience to His *Fiat*, He would have before now come again to judge the world.

For before we saw Him He saw us ; but before we saw Him we made no response to Him. To see Him is to suffer His response in us to arise, and sway us into that which He would see. In the likeness of what He wills to see in us, He makes us : though we ourselves see and cannot make. When

He sees us in the sight of His kingly eyes, we are chosen from our lowly estate, and made His companions and His friends, and then His resting-places.

We are peers and kings with Him. In appearance, it is we who still shall walk about the world : but in truth it will be He who walks instead of us, and we shall have been assumed into His earthly paradise, which is reunion with Him here below.

The final catastrophe foretold in prophecy is to take place, not within the skies, but within the body of Man, whose elements have been drawn from the stars.

We shall all pass away and He shall take our place. Of the substance of our being, He will be born again as Man, only because our wills shall have so yielded to His forming Spirit that He shall fashion us into the likeness of Himself.

Sacrifice your life and heart to Him to-day with a wholly instructed yielding of your will in His enlightenment, and to-day will happen the Advent of the Judge. Let, therefore, your interest in Him be instant, for each of you may wholly bring about His reign.

But in truth, no one perchance may be found with faith, and the spirit of sacrifice, and vision enough, to suffer Christ to come in place of himself and reign.

Before the Last Day, let each life, however, rehearse His Second Coming here and now. Eat, drink, breathe, think, talk, walk, work, love, and go to rest in Christ. If you retain aught of yourself in doing so, then He has not altogether returned into the world.

But the great illumination which shall be with you, and through you to all humanity, if you suffer the

divine Son to live, and love, and walk, and labour, as though in place of you, will be a true rehearsal of the Judgment Day, and a faint reflection to you and to all men of the awful meaning of the Final and Whole Event.

VII.

The Second David.

The Second David of Prophecy was incarnate Loyalty to men; the Restorer of a Capital City to Humanity, and the Reconciler of Humanity with itself.

Therefore all human friendliness, all social service, all organised charity, all federations of Churches and States all unions of Labour, all Brotherhoods, all Leagues and Associations of friendliness, will terminate in a David's Realm, in which all Humanity will be united in one human Covenant, ruled and shepherded by David their King.

There is that in each of us which one day will all come together, and out of which David will appear. David sprung up from the midst of the people; he was not forced upon them from above.

David is growing up, therefore, out of all the organisations of Brotherhood existing in the world. He is not the Rule, accepted by some and enforced on the unwilling rest. He is all that we now are, but much more so than now. That which is least among associations is the least to be despised. A great and world-wide Church must not condemn a free and local Church; nor must the least of congregations despise the membership of

the great *Ecclesia*. Wherever two or three men agree together, from the midst of them the ruler of the thousands of Israel is going forth.

The Capital City of the New Israel, unlike the old city, is not established in any one single place. The New Jerusalem coming down now on all the world, is all sealed and secured alliances between men and nations, and all organised brotherhoods, which can be brought about with us across the world. No place on earth need be beyond Jerusalem, if only the sealed Alliance of ourselves, the Spiritual Tribes of Israel, is carried thither.

Let all of us, then, dispose of our lives as individual stones for the building-up of the walls of David, and of repairing the rents thereof. No new tribes are to take the place of the old. But all existing tribes, bodies, communities, and churches must be imbued with the spirit of proportion and of reasonableness, and see what is their own separate position within the walls of the New City. For immediately humanity has learned that its strength and spirit may be incarnate in the order and rule of a single city, the New David whose Kingdom is within us will proceed to give His people a New Jerusalem fresh from the Hand of God.

VIII.

*Servant.*¹

Everyone of us should perchance go into service to a master, in order to understand how our Master went into service for Man.

¹ See also under the title, *The Empire of the Servant*, p. 196.

The secret that Christ revealed was this:—Within every human heart burns a hope and a desire; within every mind there shines a vision of its fulfilment; within every will waxes strong a commandment that what the heart desires and decrees should be fulfilled.

Servants are scientific obeyers of commandments given, and rules of work decreed. If we, through actual service, learn how to read the highest mind of humanity, and to obey and practise its best will, we are fit to be neophytes or apprentices of Christ.

Christ is a great apprehension of the desires, the needs, the hopes of man. He sweetly listened to the commandment of every heart. When His hearing had been perfected, He said: *Behold I come!* He strictly obeyed the higher will of men, and fulfilled the decrees of every human heart; He laboured and toiled day after day, obedient to the call of all men.

Such is the new Kingship, foretold indeed in prophecy, but never hitherto seen in life. It is at once the most divine, yet most human function of the Lord's ways. It required a God to conceive of the plan of, and execution of, so simple, so practical, so sacrificial a conception of ruling the earth. Every Christian having seen the Master can imitate His Master's Servantship to men.

We must methodically, advisedly, systematically listen to, and learn by heart, what all the world is praying inwardly that some one would do. That would be the Science of Christ, as of one listening to the commandment of every heart.

We must put ourselves under the conditions of service, accepting and executing orders as every servant or employee in the world does to obey this commandment. That would be the Art of Christ.

Then we must set forth and obey the world, setting before our lives the decrees of the lowest of men, ordering them by system, investigating and checking all that we learn, so that we may know for certain that the orders we believe ourselves to have received are correctly given us. Then we must obey morning, noon, and night, in thinking, in acting, every day, and all our lives. We must be the veritable servants of the world, in regard to the inmost hopes and desires of the world.

It is a mere incident; though this should not concern us, that perfect service means perfect empire over the world; for so it was foretold by the Prophet, who said that the Servant should rule the peoples in the Master's sight.

IX.

Messenger of the Covenant.

As is the Minister of the Altar to those who have been waiting to be joined in Holy Wedlock, so is Christ in regard to ourselves and the object of our desire.

Without Him man is more hopeless than were the Israelites under Pharoah, or in the Desert without the Angel who ministered to them God's Covenant of Redemption.

Life is beset with checks and tragedies, lost hopes and dashed expectations. Success to the heart's desire, achievement, attainment of bliss and happiness, are as an eternally fleeting bride whom men have wooed in vain to win.

Christ is the Messenger who brings to pass the Covenant for ever between ourselves and our heavenly bride.

Through Him, and no other, we find our best selves—our lost selves—which for ever had eluded us.

Visions of greatness, of nobility, of character, of inward kingship, of a life worth living, of a power to reach the goal, have flitted before us since our childhood. They were an unending mirage, until He brought our souls to us through His new and eternal Covenant in which He wedlocked us with them.

The Covenant does not exist in sealed and inaccessible archives; it is written and sealed and made effective only in our inward, feeling selves.

Our individual life is the experience of, the description of, the definition of, the delineation of, the vision of, the achievement of, the Covenant between God and Man. His covenant is concluded within the living body and within the living soul of man: Life, breath, thought, heart, purpose, soul, love, consummation, are covenanted to us for all eternity by His Redemption, wrought thus within the midst of our lives.

If His Redemption has not yet altered the world and changed the hearts of all men, it is simply because our sensitive souls have not suffered the

thought of Him to become individually incarnate within ourselves. He is a Messenger, which word also means an "Angel," in the sense in which the Thought of Him may become an individually and separately real messenger within each of our souls. Such a vision of Him in us is a pure "messenger" of Him, an Angel of His Presence. But because He thinks with our thought of Himself, what He thinks is not Idea, but Life. The Angel of the Presence is within us, and alive. If we have given place to Him by believing that He is within us, He will work within us the great and terrible Deed of Redemption, as has been told to us by the prophets of old, and He will covenant us for eternity with our Heart's Desire.

X.

Messiah.

The Messiah is the living executant of the prayer and prophecy of all the people of the world. Nothing else than that is the World's Messiah. Whoever is not the people's Goal of prayer will not be the people's anointed King.

Shakespeare created a character and thoughts worthy of Julius Cæsar; but no one has ever dramatised the character of the World's Messiah. We could not have imagined His thoughts, nor pictured His life, except the story of the original had been preserved. Nor can anyone imagine a Second Christ, unless he also has thought with Christ and been with Him.

So long as there is an unfortunate life lived in the world, the Messiah is yet to come.

This being so, whoever says now that the Messiah *has* come, and that therefore He *will not* come, makes His coming worse than His not having come.

Those Jews who look forward to the coming of the Messiah in the Future are not in error, but are in truth.

It is less wrong to deny the truth of an event in history, which, if true, can never be undone, than it is so to harden ourselves to the Future that by unfaith we postpone the coming of the Day of the Lord.

Since there was but one Messiah, and one Atonement, and one sufficing Sacrifice, how, then, can the perfect be perfected more, or the past Advent become the future Advent of the Lord?

The Second, or rather the Spiritual, Advent is less His coming to us; it is rather our going forth unto Him. All the world to-day is going towards its Messiah; students, prelates, pastors, priests, professional men, mechanics, labourers, are interested in Christ and are going thither. If He were only a man, their *thought* of Him would remain a sacred memory; but because He is more than man, our universal thought of Him will put on indestruction, and become a living *fact*, and He will walk about the world. We shall see Him, then, in the glory of all things that are about us.

Christ is everyone's thought of a Good Man become the living actuality of that Good Man of which they thought. He is each one's particular thought of what He is and what Good is, only He is more. The Messiah stands at the goal of the thought of every

man, woman, and child in humanity. Going thither will seem like Christ coming from heaven and coming a Second Time now to judge the world. In reality, this Spiritual Second Coming is but our quickened knowledge of His First Coming to Redeem Mankind.

PART VII

INSTRUCTIONS ON SCRIPTURAL TOPICS

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I.

Prophecy.

“The lion hath roared, who will not fear? The Lord God hath spoken, who can but prophesy?”—AMOS iii. 8.

Prophecy is no mere prediction. It is the first manifestation of the Spirit of God in the achievement of the predetermined task.

Its divine author is the Creative Spirit of God; and the evidence of this authorship is in the impossibility of the achievement by man of the task set forth in the prophecy and in the humanly insuperable obstacles, extending for centuries, which lie before its accomplishment.

Its human author is the individual man with all his own personal characteristics rather intensified than diminished.

Contrast Amos with Hosea; Isaiah (first half) with Daniel; Isaiah (second half) with Jeremiah; Micah with Ezekiel.

The prophet sees the divine event beginning before his eyes. He sees it, in the Spirit, unfolding itself unto its triumph and completion.

Hosea out of his own love and loyal affection for his own people, foresaw the conquest of Death by Life. Isaiah, from the momentary peace after the Invasion of Judea, foresaw the age-long triumph of the Prince of Peace. The Isaiah of the later Visions foresaw the Empire of the Servant conquering the farthest islands, out of the minor incident of the recall of Israel under Cyrus.

The Prophet cannot help but prophesy. Every prophet speaks in his own tongue; and if all the prophets see the same event, they all report it truly in a style and in imagery which is different and characteristic in each instance.

Prophecies are infallibly true, because they impartially record the creative, and hence triumphant, power exhibited within a certain event of history. Every divine event in history perpetuates itself for ever; and its effects last throughout secular history, and are not undone in eternity. Every divine event characterises itself in the beginning, in some greater or less degree, with marks about which will remain with it for ever.

Redemption from Egypt is an eternal characterisation of all future dealings of God. Hence the Seer of the Apocalypse foresees the redeemed, in the future ages of the Church, singing again the Canticle of Moses composed on the occasion of the first Deliverance.

Prophets are therefore rather inspired witnesses of some historical manifestation of the eternal character of God, than men merely gifted with the faculty of prevision. They foresee the Future with infallible precision, because God makes them see the Present

in the eternal light. They foresaw Christ in all; because Christ was hidden in all humanity. They foresaw nothing else but Christ, because all human history means Christ; and no events of history mean anything which is not unfolded, revealed, manifested, and completed in Christ.

II.

Social Justice.

“With righteousness shall he judge the poor, and reprove with equity for the meek of the earth.”—ISAIAH xi. 4.

In the ancient world of tyranny, oppression, cruelty, injustice, and the enslavement of nations, the torture of captives, and the affliction and plunder of the poor, only the Creative Spirit of God could have foreseen the conquest of the world in the name of Social Justice.

The Prophecies and Psalms are filled with aspiration for Social Justice and equity, peace, and the forthcoming of prosperity for the poor and the meek.

This aspiration centred around the thought that the First David had arisen from among the people; and the “Goings forth” of the David, whose first anticipation the Son of Jesse was, belonged to the ever-to-be-renewed divine Decree of the World’s Redemption.

In the same lowly manner, from the same lowly city, a Leader of the Lowly would regenerate human

society within the rule of justice, mercy, and of whole consideration for all.

We have to go back to prophecy continually to understand in what way we are to conceive in our minds of Christ. We cannot understand Him unless we are poor in spirit and love the meek-hearted, and then love Him and pray for Him as a David Arising and Coming for ever out of the heart of all the poor and meek who are now with us.

If we desire Him with the desire of all the prophets, then the desire of the prophets will be fulfilled for us. For when we have so understood Him, in a moment, in the twinkling of an eye, He will come to us; and, girded with His strength, we ourselves shall judge the poor with righteousness, and reprove with equity for all the meek who are around us.

III.

The Royal Prophet, and the Royal Church.

“And there shall come forth a rod out of the stem of Jesse and a Branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him.”—ISAIAH xi. 1, 2.

The Scriptures glory in the royal descent of Christ, and in the royal glory of His chosen Sanctuary. Isaiah relates the Messiah, in nearly every instance, to the House of David. He also sees the living God in the Temple rather than in the Wilderness (vi. 1). His God dwells in Mount Sion (viii. 18), which is also the place of His

Name (xviii. 7). The fire of God is in Sion, and His furnace is in Jerusalem (xxxix. 9).

Yet was Isaiah the sternest champion of the lowest classes and of spiritual religion. It was he who taught there would be a new age in the world, in which mercy, truth, righteousness, should be universal; and the world be led and ruled by the spirit of tenderness as though by a little child. To him earthly continuities through human times are the Sacrament of the Spiritual Descent of God with Man; and the one earthly Holy Place is the Sacrament, through which all the world becomes a holy place.

We learn from this that, in God's decrees, spiritual kingship, the power of leading humanity by infinite gentleness, and loveliness grows out of the kingship of external authority and force; and the spiritual worship grows up out of the centre of temple worship. The visible authority of the Church is the perpetual starting-ground of the spiritual authority of the Church. The ritual worship of Christian temples is the framework of their worship in spirit and in truth. If there were no particular symbols of religion, and no earthly presence-chamber of the King of Heaven, there would be no conception of, or actuality of, the spiritual presence either. The worship which is neither on Mount Gerizim, nor at Jerusalem, is rooted in a worship which lasted a thousand years in visible temples. And as humanity is always beginning *de novo*, we must all retain our Sions and visible temples of God, and see that our spiritual worship grows out of them, and not away from them.

God first of all gave a temple on Mount Sion ; then He removed His presence (Ezek. x. 18) and the temple was destroyed. For a brief while He gave Ezekiel a spiritual temple and deigned Himself to fill it with His presence (xliii. 2-6). Then He rebuilt the temple under Zerubbabel. But in the New Testament He shows how the true temple is the spiritual body of man, in which is tabernacled the immortalising Spirit of God. Christ never refused to worship in the Temple. It is only in the New Jerusalem that there is no temple, because the Body of Christ the Lamb of God is the temple therein. Churches are given to us in order that the whole of our life and being may be formed by God into an ever-living temple filled by His presence for all eternity. The heavenly Jerusalem is the glorified counterpart from the Earthly Jerusalem of bodily life.

IV.

Shepherd and Bishop of Souls.

“For ye were as sheep going astray ; but are now returned unto the Shepherd and Bishop of your souls.”—I PETER ii. 25.

Could we but see the soul, we should see it to be ever moving fast along. Standing, or sitting, or sleeping, or working, we may during half an hour pass through many moods or states of mind and temper ; and these changes are real transformations and movings about in the Invisible World ; or else we may travel in thought through Thought’s Uni-

verse. Some think there is no space or time in the soul ; in reality there is a more real space and time within the soul than without the soul ; only that this great expanse of dreadful space is our own and no one else's ; and our soul's duration is measured by its own acts and by its conscience, which is as a spiritual film of a camera registering in an infallible record every act we do.

If we had no Shepherd of our souls, we should be lost in the dark universe of our ineffectual inner life ; we should hunger in the spiritual desert, and thirst in a parched interior world. Millions of souls are dying in the dark, and hungering and thirsting for the food and drink of souls ; and they who own the souls live a bodily life and intoxicate themselves with worldliness to keep the thought of their inner falsity and ruin away. But for each of us the only true world is the world within us, wherein are the gates of heaven and hell, and which alone will last for ever. That we may be inwardly guided, fed, and given to drink, we must have a Pastor, or lose our way irrecoverably. We are led through this dark world of ourselves by Jesus. There are many places of sighs, of regrets, of testifying-actions remaining in their effects, that we would fain be delivered from. Jesus carries us in His arms from out of the pit ; He leads us inwardly from the brink of the precipice. He banishes from our midst the phantoms of our past sins. He knows that we are a dark night within without Him ; but He is to us a lantern in the way. He nourishes our souls ; that is, He gives us ever new vital thoughts on which the life of the soul subsists. He gives us the waters of refreshment, that is, the emotion which quickens

and inspires our thoughts with the spirit of tenderness and consideration towards what seems in the eyes of the world of no account, but which is, in the inward universe, of the vastest worth. We learn of the Shepherd a new valuation of every action ever conceived of in the heart of man. That which was hard and repugnant, now we glory in; that which seemed soft and pleasurable, now we loathe. The former reputed path to pasture, now, we know, leads to the wilderness. The former reputed path to the desert, now, we know, leads to refreshment, light, and peace. Finally, every habit and custom of our lives is shapen by Him and is His own, whereby we shall live for ever; because the habits and virtues of our lives are the habits and virtues of the immortal Shepherd Christ. Because we live, we know that He lives; and because He lives, we know that we shall live; because the meaning of His pastorship is that He is giving us life from Life.

V.

Blessed are the Poor in Spirit, for theirs is the Kingdom of Heaven.

The poor man has few or no earthly goods; the poor in spirit may or may not own riches; only that he has given away all that he did possess, and received back all that he does possess, in the trusteeship of the Kingdom of Heaven.

Poor in spirit (that is, all-bounteous within his heart), he has given all away; rich in spirit (that is,

from out of the heart of others), he has received all that he now owns. He gave all in spirit to Christ's Kingdom, and when he received back of his goods as Christ willed, he received back with them a share in the Kingdom, the Commonwealth of Christ.

To make oneself poor in spirit, is not to refuse to give one's possessions in a literal way; it is a true surrender of one's possessions, but in such a manner that they are received again on the perpetual condition of detachment.

Before you give your goods, see that your goods are precious goods, and loved and prized by you; for unless your gifts are of goods which you value in your heart, they are not precious gifts to others, and tokens to others of your heart.

If you give your possessions to another and despise what you give away, you give him no love betokened in the gift; you have given in the letter only, and have not won the heart of him to whom the gifts are given.

A man may enter a monastery, and bestow all his goods to the poor, and yet in spirit he may have given nothing whatsoever away; nor yet, in truth, have made himself poor; for those things which he gave away were no living tokens to others that he gave himself with them.

He alone is poor in spirit who has given to others all which he himself loves; because one's love is one's heart, one's spirit, one's soul; and if he has given in a full heart, a ready spirit, and a whole soul, even should he receive back again, he is poor in spirit, in the wisdom of the Kingdom.

Our sin is not that we value earthly goods too

much ; but rather that we do not value them enough, and at their high and proper worth. Earthly goods are precious to us and to God, when they are made the Sacraments which carry the Love of Christ to all men and from all men.

Give the gift of all your possessions in spirit every day upon the plate of offering to their Maker ; and receive them back as He shall consign them through you, in your prayer, either to your fellows or to yourself.

If now I love my possessions in true detachment, and give them as the sacrament of my love to others, I shall win those unto whom I give, not by that which is given, but by my love betokened by my gift. I have enriched the others as well as myself ; because as these others are now my friends, I share their possessions with them, which they either ascribe to me if they should use them, or consecrate for me by accepting at least the friendship which the gifts betoken, if they should refuse them.

To make oneself poor of goods which one despises and counts for naught, can never in spirit join together men in one ; whereas to make oneself poor of that which one treasures and appries, cannot ever sever men, but by its placing of one's token of what is loved joins in one those who once were separate.

To become poor in spirit is not the easy labour of giving away, but the difficult art of giving away oneself, even if that which was given away returns unto him who gave.

VI.

Blessed are the Merciful, for they shall obtain Mercy.

We must not only practise mercy, we must become His mercy unto all whom we know. We must seek for those whom we know not, and bring His mercy to the islands.

Fellowship with our Lord is fellowship with Him in His mercy to all mankind.

If we say we believe in Him, and do not spread mercy in all our footsteps, we are not of His fellowship and His friends. If we are all mercy to all mankind, then are we His disciples, and His friends in the fellowship of setting forth His mercy and His love.

Mercy is not a set of outer actions, but an inner spirit and a lively fire. Mercy inflames thought, shines in the eyes of Mercy, inflames the head in all its thinking; dictating to the breast the ways of life in all acting.

He who is merciful anticipates forgiveness by preventing injuries; because the would-be injurer, knowing and seeing forgiveness before the trespass, is disheartened from the trespass and the sin.

Mercy is not condescension, nor is it only pity for others who are low. Mercy divines good in a heart under all the weight of all its sins; and by its straight appeal to the good in every being, so comforts men in their fight for goodness, that evil thoughts and evil desires are taken as by a sword and slain.

Mercy, in your eyesight, and in your heart, pierces the integuments of evil like an angelic sharp spear,

and delivers the goodness, too often imprisoned, but latent in every heart.

Mercy makes men good in spite of themselves. Many men know not that God has created good within them. They judge themselves far more severely than God, their Father, judges them.

Mercy is the Champion of the workmanship of God, who made no heart of the Creation utterly corrupt; and who does but ask of His creature that it should see His worth in itself and vindicate Himself where they vindicate themselves. God in His mercy has delivered us; and we in our mercy have delivered God in His handicraft in man. If we have shown mercy to God's humanity, shall not we obtain mercy, who have proved the Champions and Loyalists of that which He has made, and also set His Heart upon to see it brought to Him.

VII.

The Birth of Christ.

Though we are wont to call it supernatural, yet we have an instinct within which bids us see in the birth of the God-man as an infant, the *most* natural event in human history. Its correspondence with our native instincts is the eternal and triumphant demonstration of the truth of the Incarnation.

That we can expect a Messiah in an infant indistinguishable from other infants, also proves our native esteem for infancy, and the native nearness of the child with the Kingdom of Heaven.

Every infant is born near paradise, and yet we

feel that no infant can quite pass the thin partition wall without aid of a power more than that of man. The life of everyone from infancy is a gradual falling away from promise. Christ alone reached to and fulfilled the eternal promise of every child. This is the truth so beautifully celebrated in the Gospels, and so clearly seen by the Evangelists.

Thereby, thirty or more years afterwards, St Peter called Jesus the Messiah, the Son of God. If even this chief Apostle did not recognise this divinity before then, how closely and perfectly must He not in all things have been a true man.

With this slight difference, that, with the falling away of all others from the calls of true humanity, Christ persevered in faithful accord with all its dictates; He differed in nothing outwardly from anyone else.

Yet that small perseverance in true humanity was an infinite act, for it was the new creation of heaven and of earth, and it required as great a divine power as the first creation. Moment by moment in that sacred cradle, humanity was being re-created within the perfect likeness of God.

We likewise know that we are the promise of something infinitely better than ourselves. This fact makes us intimately familiar with all the prophets of Israel who foresaw a Messiah. We are each also prophecies of Him. The world would not be interested in religion and religious history, unless all religious history written in the Bible were within us. The Moralists gave morals, but they did not save the world. Salvation is more than morals, and more than the spiritual life. It is something as

real as this real Infant, which is certainly more than moral actions and spiritual presences. Our salvation must embrace the flesh, as, by the birth of the Babe of Bethlehem, the sovereign power of God embraced it. Unless, besides being moral and spiritual, our bodily life is reborn within the Kingdom, our souls and minds can never remain therein.

To-day is born to us a Saviour. But instinctively we all perceive that if He were anything more than our wholly effected selves, then this Child could not be Saviour to us. The great truth of the Incarnation is this, our morality, our spirituality, our faith, our hope, our love, must become flesh before they can be saved, and we ourselves with them; and thus, when we contemplate its meaning, the life of the God-man seems to be nearer to us than we ourselves are to ourselves. Other persons may allure us to the Without, but He allures and saves us to the Within. To save us means to make us true to ourselves. No one knows us better than we ourselves do, except He who made us ourselves. To-day, the obstacle between what we ourselves are, and what our lives are ineffectually felt to be promises of, is taken away for ever. This world, for the first time in its history, becomes an entire success. So great have been our failures, and those of the whole of history, which is one gigantic process of failure too, that at length we have failed into success; for by weakening towards humility, we have grown obedient and pliable to the Creative Hand. When wax is softened by the heat, it will take any shape whatever. Were there no hand to remodel it, it would forthwith melt away. When the aspirations of humanity were about to melt away, a

Child was born in whom they are re-shapen in accord, not with anything foreign, but with themselves. This Babe is in a sense the only Babe of the world. He is the only true Babe of all the mothers of the world, and all the others are but changelings except in so far as they are true to Him. But they are all true in Him. Whosoever loves This, loves all, for all only are born in His birth; and whosoever loves any babe, even if he knows it not, loves this Babe of babes, in whom lies all the subsistence of the rest.

VIII.

The Shepherds.

This is a lesson to theologians and the authorities of the Church. When the things of the Spirit have embraced the actualities of the flesh, then it is as easy to preach the mysteries of the kingdom, as to tell a Shepherd the news of a neighbouring event. There are men who are learned in argument, and who can hold their own in controversy; much more, there are also Disciples of the Master, whose life and being diffuse the peace and goodwill of the Salvation of God. The first may hold their own in debate, the second alone are conquerors of other men.

In the veneration paid to the child Jesus by the Shepherds there are two triumphs, and since their first beginning the like occasion has always, and will always, result in equal triumphs. The showing of the Holy Infant was the triumph of the power of God, and the justification of His ways with men.

The recognition by the Shepherds was the triumph of the intuition of all simple-minded men who are, now and for ever, carried away by these divine realities which are set forth in the sincerity which conforms every breath of one's being to the divinity. Holiness is usually looked upon as aloofness and exaltation. But wherein was the aloofness of the Child of all the Holiness that ever was? For He was set forth to the simple shepherds in a manner not in the least conceivable degree different from that in which a mother, at any time, shows her new-born child to friendly well-wishers. The aloofness of Holiness is evidently an imperfection of Holiness, and not its true adornment, for the Holy One of Israel was reserved in no aloofness at all from the tender and friendly and worshipful gaze of the lowly shepherds. Consider, O Christendom, whether thou hast taken to heart this lesson of the divine way of the setting forth of God to man. What of the pomp of your churches, the fashionableness of your congregations, the exaltedness of your officials, the aloofness of your enclosed nuns and monks. By no monastic enclosure was the Babe of Bethlehem reserved from the gaze of the people of the hillside; by no convent grille was the first of holy virgins kept from holy equality with all the friendly citizens around the manger. Nor were the hearts of the simple won by the exhibition of mighty pomp of authority and power, but by the exhibition of that divine authority and power which comes when all these pomps are removed away from sight. This is no proud condemnation of the authority which God has set forth in His Holy Church; but only an appeal to the divine manner in

which the Son of God, the Source of all authority, has established His authority for ever among men. Let the modern Jerusalem of all priests and hierarchies be converted to the divine ways of the Lord its God, and then the peoples will flock to her from afar. We should not pray that those in authority should have less influence and authority than they now possess, we should pray that these may be immeasurably increased in that they take to themselves the cloak of power from Him in whose hands it is all held in its primal source. If we pray that the Spirit of the Lord may come with might upon the bishops, priests, and pastors of the Church ; if we pray that all teachers may learn from the first of Teachers His way of teaching ; we are to pray in union with them, and are not to set up ourselves in schism and separation against them. We should conserve and amplify their power, authority, and influence in the light of the way in which the Holy Infant carried the conviction of His might, and authority, and power to save them, into the hearts of the Shepherds.

But, more than in anything I can say, is the ever-fresh and ever-appealing significance of the story of how God first won hearts through His helplessness more triumphantly than ever in the past He had won them by an apparent exhibition of His might. The truth is, that the force which could rend the heavens is only apparent power ; but the force which was in the likeness of a helpless babe had indeed come to its true and perfect symbol, and began forthwith to gather up human hearts and souls for all eternity.

IX.

The Manifestation to the Wise Men.

Christ said to Pilate, "Thou sayest that I am a king"; and here we find wise Rulers coming to learn the secrets of His Kingship, and to proffer Him their gifts. It is indifferent to us whether these Magi came from the East, the South, or whether they are to be imagined as having come, as it were, out of a Dream of our own, or of a future day. They stand for the earthly wisdom and power of all ages. Just as spiritual salvation was first announced to the Shepherds, so is temporal salvation now announced to the Magi.

We are all learning to-day that if Christ's Kingdom is not, in its origin, of this world, it is, none the less, a power in temporal affairs equally as it is in spiritual gifts. Our Christian Socialism is a scanty recognition of the whole Kingship, in which Christ was King. I cannot altogether join with those who speak of the "humiliation" of Christ. Is it quite sure that He was ever humiliated? It is quite true that the romantic St Francis of Assisi saw in Christ's apparently lowly surroundings a humiliation of Christ as Man, from kingship, to the state of a servitor? To this Saint the social lowliness of Christ was a blessed sequence to His first descent from heaven to earth. But in my inmost heart, I cannot help feeling that both the becoming Flesh, itself, and the becoming Flesh in abject poverty, were rather glorifications than humiliations. Be that as it may,

St John's Gospel, in which all Christ's life is set forth as a glorification, allows us to think in some such manner. Before we were wise, we used to think of kingship as power and leadership resting upon the right to constrain, and decorated with the solemn baubles of authority and office. Then came a time in which Republicans vaunted the power of the people, and asserted the same in Revolution. But in so far as they appealed to brute force, they never ruled the hearts of men. Now, we have grown weary of crying down the authorities, and rulers and kings. All that we ask for is essential wisdom in their leadership; and all the world will most willingly follow in their way. Before God's eternal sight of humanity, and in the eyes of all who with the Wise Men have come to the Holy Infant for secular guidance, ostentatious exaltedness is the real humiliation of true humanity; and the simplicity without adornment, of Bethlehem, is the true state of exaltation. A king by his authority and force of arms might obtain a kingdom or rule an empire. But only in absolute fraternisation with, and joint leadership of, their humanity, can he create for them and for himself a happy and enduring commonwealth. "Sovereignty" must be preserved intact; but no sovereignty can save society unless it enters, in intensive fraternisation, within the sphere of every man, woman, and child within its realm. If they knew this, then all the leaders of Society would glory in nothing else but in the amount of their ordered fraternisation. They would not bestow their goods on the poor; they would simply delight in cultivating that exquisite flower, humanity, in a business-like

cultivation of industrial and agricultural co-operation, through which the various classes would indeed stand together in one fraternal, and therefore Christian Commonwealth.

X.

Carpenter at Nazareth.

The Gospels write mostly about three years of the life of the incarnate Reason of God.

The rest of His words and deeds, are they not written in the lives of every mechanic or artisan, and even in the lives of every man and woman and child who was ever a wayfarer in the world?

No sage at Nazareth ever suspected that the Son of God was their carpenter in executing orders to repair their lintels, or saw their wooden shelves, or mend their broken railings.

If the Son of God was here indistinguishable from man, may not man himself become indistinguishable from the Son of God. The story of the daily labourer is the unwritten Gospel of Jesus Christ; for if we know the workman's story, we know the Gospel of Jesus Christ before He was manifested to the world.

The Son of God—or what is indistinguishable from Him—is working at the docks and on the railway. The Son is hauling wood; driving carts; stocking furnaces; building houses; tending mills; working at looms; mending roads. The Son of God—or what is indistinguishable from Him—is ploughing

the fields; raising the stone; cleaving the wood. The Son is in the forest and upon the plain. The Son of God toils in the vineyards, and walks on the highways and byways, and enters every house where men are living.

For if the Reason of God, who was also Himself the Son of God, toiled as an artisan without any human recognition of His Sonship, must there not be something exceedingly agreeable between the Son and human work, so as to make it possible for the Son of God to be indistinguishable from a workman? And if the workman is so near the heart of the Son, that the Son could enter his heart, unawares to the comrades of the Son of God in Nazareth, are not these comrades themselves very near to a Son of God who was in fact indistinguishable Himself from them? Is there not a possible "little more" within them which, being passed, would make them Sons of God too?

The framework, the body, the heart of humanity, are the tools of God. If the arm swings with the purpose of God as well as that of the human overseer, the human arm is swinging for the purpose of the New Creation.

Man is a Son of God; or, at least, I mean that man is with God and of God. The New Creation is the old day's work with the new chrism of a consciousness of God. The New Creation is with the toil of every labourer, the craft of every carpenter, the skill of every manufacturer.

God is not a strain upon man; a duty, power, authority, which can be a motive or cause for restlessness. God is not a chain, or a restraint, or an

unnatural attitude of mind, or a supranormal heart in Man.

Before Christ, God was supernatural to man. By the incarnation He alone is the natural thing to man. Christ is your native self. He is your unstrained being. He is your inner privilege to remain yourself. He is your freedom from constraint ; your own autonomy or self-sovereignty. He is your unfettered state of mind ; your human against your inhuman heart.

If life recognises Life in the world, then life knows God in the world. If mind sees Mind in the world, then mind sees God in the world. If the heart sees the Heart within itself, it sees the Heart of God within itself, and within the Universe and beyond the Universe. The Son of God and Man is but the sum of all things in their state of Rest.

XI.

The Empire of the Servant.

Nothing has so beautifully anticipated our modern practical thoughts of a religion embodying itself in acts of social service to men as the prophecies of the Servant of the Lord, in Isaiah xl.-lxvi.¹ Here for the first time in the Bible, Service of God for the World becomes the leading thought commended to the believers in the true God. Hitherto Service

¹ The author is called the Second Isaiah, or the Isaiah of Babylon, because these prophecies are set in an historical environment of a hundred and fifty years' later period than that in which Isaiah of Jerusalem prophesied.

of God had consisted in worship of God, or obedience of the Statutes and Commandments of the Thora; and a servant of God has been one who thus worshipped and obeyed within the narrow limits of Jewish national life. But in this portion of Scripture, "Servant of God" means one who is serviceable to God in the divine scheme of the social regeneration of all nations. As a human servant receives orders from his master, and carries them out with obedience and fidelity within the extent of the master's rule, so in Isaiah's conception of religion, the Servant of Jehovah is he who renders Him service in the world, His dominion; he who obeys His orders for the furtherance of His beneficent rule; he who identifies his will with that of the Divine Spirit, in order that, as a faithful servant, his own work may become equivalent with God's, his Master's, work.

The Book of Isaiah, in contrasting the empire of the Servant with that of the empire of the King of Babylon, reviewed in its earlier chapters, calls to mind Daniel's great characterisation of the Kingdom of the Saints, contrasted with the kingdoms which ruled by brute force and oppression. The King of Babylon is called the "Oppressor" (Isaiah xiv. 4). He is the man who caused the kingdoms to tremble; who made the world as a wilderness, and destroyed its cities; and who when he had taken captives, would not open the house of his prisoners (Isaiah xiv. 16, 17). It would seem that the portrait of the "Servant" in the later chapters of Isaiah had been sketched in an intended contrast to that of the King of Babylon. It was the social injustice of this tyrannical rule

to all the lesser nations, not merely the misfortunes it entailed upon Israel, which fired the indignation and wrath of Isaiah. The spectacle had been witnessed to of great armies proceeding year by year from Babylon, bent upon pillage and conquest, and the reductions of all peoples to tribute and slavery. The idea of an empire, a world dominion, a lordship over other lands, so different from a mere local sovereignty, had thus forcibly impressed itself upon the minds of all who lived in that era. What Babylon had been in a brutish sense, the Second Isaiah conceived that Israel might become in a human sense. Babylon, the tyrant, had at least been the object-lesson inspiring the concept of a counterpart to Babylon, an empire of the Servant: an empire in which, through the eminence of its service for God to all nations, it should take the place over an empire which inhumanly and impiously tyrannised over them. As has often since happened, world-transformations had opened up new vistas of spiritual prophetic vision. Hence entered the place for an empire ruling in the efficacy of its human appeal, the title of whose rulers came to them from the spirit of the meekness, and gentleness, and docility through which they showed their willingness to serve the peoples.

This concept of a spiritual empire of service to God for the world is the first great prevision of a beneficent Christian Civilisation embodied in a world-federation, or in a community of dominant Christian nations whose title to sovereignty over others exists in their readiness to establish justice, to spread light, and to bring freedom to the oppressed.

The word "Servant," used so many times by the Second Isaiah, is to be understood in its context in relation to the theology of this prophet. This theology includes the most highly developed conceptions of monotheism in the Old Testament. To some other prophets of monotheism the Gods of the Gentiles may have been taken as subordinate powers, or evil spirits, who, within certain limits, held sway over the fortunes of nations. In this portion of Isaiah, nations are instruments of one and the same sovereign divine rule. The reputed gods of the Heathen are not only not gods nor demons; they are "nothings" and "nothingness." Evils exist through men's declension from good. In spite of evil, the God of Israel, who is the saving God of all peoples, disposes evil for good purposes. God, as alone might have been inferred from the Book of Ezekiel, does not wish merely to assert His sovereignty, His "Holiness," in other nations. He wishes to save all the world, to establish social justice, to bring men to the light, to free the oppressed.

It is to execute this beneficent will of the great Master of the earth that Israel had been predestined from the beginning and called to be the "Servant," through whom the beneficent will of the world's Master might be in time accomplished. If the word "servant" is used in several varying characterisations, this is to be accounted for by the historical fact that Israel, during history, had fulfilled its life-destiny in varying decrees of completeness. And where in several lyrical poems of the greatest beauty, the prefigurement is made of one, or of a few, among

whom the Spirit of Service of God to others had become the vital passion of their lives, the thought of a Servant of the Lord reaches to the climax of its perfect ideal embodiment.

The broad and restricted senses in which the designation "Servant" is applied, now to the whole people, now to the ones who are the true embodiment of the ideal of service, appear on reference to several texts.

In chapter xlvi. is a lyrical poem, in which Israel is declared to have been named the servant from the first moment of its conception as a nation.

In chapter xli., verses 8, 9, it is written that, in spite of the captivity in Babylon and the dispersion, Israel has not been cast away, but is still the "Servant" of God; that Jacob is the chosen of God, and that the whole of the seed of Abraham are the friends of God; that they will be gathered together from the ends of the earth for the performance of this service.

In chapter xlii., verses 18, 19, complaint is raised that the nation is blind and deaf to the great destiny for which God has prepared it as Servant, in the world, to Him.

In chapter xliii. it is declared that the blind who are now made to see, the deaf who are now made to hear, are to be called as witnesses to the unity and sovereignty of God, and as the "Servant" by whose instrumentality it shall be known that there is no saviour to the world but the God of Israel.

In chapter xliv. it is declared that, to fulfil the Master's task, Israel shall even now be freed

by the "Shepherd" Cyrus, and shall be restored to its native land, upon which Jerusalem and the temple shall be rebuilt.

In chapter xlix., following upon the words of the lyrical poem previously quoted, a distinction arises between Israel as a whole, and the elect ones of Israel over whom the Spirit of Service for God to the world has first taken possession. These elect ones are, in a restricted manner, the "Servant" to Israel itself; and having fulfilled this service, they, and the Nation with them, are to become the "Servant" to the Gentiles, through whom the knowledge and salvation from God the Master of all nations is to be made known to the ends of the earth.

From this restricted sense of the word it is intelligible in what sense the Spirit of Jehovah, embodied in one or more elect servants, represents the final triumphant advance of the Divine Empire of Service from Israel among all the nations.

In chapter xlii. is the lyric of this transcendent mission of a people of God, the Servant of the true God among all the rest of the peoples, and in every age of the World's history. It is the "new song" (verse 10), setting forth the divine justification of the election of Israel to pre-eminence, in its call to shape the destinies of the history of the world. It is a declaration of that in which the people, or any individual Israelite by implication, or any other nation or any individual of any nation, shall be as one of whom it may be said that God shall make it known that in such a one "His Soul delighteth." This prophetic song is therefore no less a revelation of the heart of the true religion of all times, than it is

a revelation of the essential character of the true God as He who wills the achievement of the enlightenment and the freedom of the world. To fulfil the imperial mission of Service to God in the Kingdoms of the World, the "Servant" must accept the yoke of obedience to the will of this true God, in the spirit of which obedience the just judgment of God shall be brought by Israel to the Gentiles (verse 1). The nation which is "bruised" he shall not "break"; where the smouldering hope of life remains, he shall not quench this hope; until in the execution of a just judgment what was "broken" shall have been made whole again, and the smouldering hope of the nations kindled anew into a brilliant flame. His task of service shall not be fulfilled until the whole earth shall have been helped by his setting forth of the prophetic "judgment," and until the furthest islands shall have accepted his beneficent law (verse 4). The "Servant" has been chosen from the People of the Covenant in order that he may, in turn, become the covenant for all the peoples; that is, in order that the promises of the Covenant may be made to include the whole world without any reserve (verse 6).

The three noteworthy effects of the extension of this Covenant to the Gentiles are:—

1. That, thereby, the "Servant" shall establish an empire or universal dominion founded upon universal justice between nations and between men (verses 1, 3, 6).
2. That, thereby, the "Servant" shall be elevated to be a model, a standard, a pattern, and an exemplar, and hence a "light" to the Gentiles (verses 6, 7). Isaiah reveals him as the great missionary of the true God.
3. That, thereby, the "Servant" shall secure the

freedom of all captives, equally those who have been enslaved politically, as those who have been enslaved by error (verse 7). In this willingness to liberate politically, no less than spiritually, is the note in which the empire of the people of the true God is to be known from the Babylonian empires of every age, whose characteristic note is that they enslave men and will not free them.

With these necessary varying qualifications of the word "Servant," as one called but not hearing; blind and unseeing his destiny; tardily awakening to the call; receiving it in the person of representatives who stand for the truth and life of what all have been called upon to undertake; and thus of the "Servant" in the act of the fulfilment of his mission in a perfect sense; the scriptural use of the word regains a remarkable consistency through which unity and intelligibility redound upon whole compositions of Isaiah xl.-lxvi. In the prophecy, lii. 13-liii., where the segregation of the "Servant" from the nation seems to be most emphasised, the reason is to be discovered in the fact that experience had taught that one who, like Jeremiah, had responded to the universal call of all Israel to become the "Servant of God," was destined to undergo a bitter course of opposition, and was fated to suffer martyrdom. However personal this prophecy is in its characterisations, the fact of the national representativeness of the "Servant" is not lost sight of in such unmistakably clear passages about the national future as that in which reference is made to the "Servant" as "seeing his seed," and to "his days being prolonged" (liii. 10).

Since this prophecy has been applied to Christ,

not only by Christ Himself in the Gospels, but by the whole of Christian Tradition, it remains to suggest in what particular manner Christ was a "Servant" in the sense implied in the Second Isaiah.

In the first place, the whole of the Second Isaiah is a "national" not a "messianic" prophecy. Messianic prophecies, in the original sense of the word, are those relating to an "Anointed King." A "messiah," the only "messiah" in this portion of the Book of Isaiah, is Cyrus, who is called "my anointed Cyrus," or literally, "my messiah Cyrus." Therefore these are in no sense prophecies which predict the advent of a king of the House of David in whose life the prediction is fulfilled and thereby terminated.

In the second place, though these chapters of Isaiah are a national prophecy, they are such of the Nation only in a transcendent sense. Beyond Israel, beyond humanity, we reach to the conception of the embodied Spirit of God in Israel, in mankind; an embodiment which transcends any partial and imperfect historical realisation of this divine ideal. We are brought before a living picture of the social, the world-serving, the world-enlightening, the world-freeing embodiment of the religion of the true God, in all places and in all times. Applied, therefore, to Jesus Christ, the general characteristics of the "Servant" belong to Him, not as of the details of individual biography, but as of His representative biography. The prophecy is of the Christ-like spirit of Christ, in so far as all Humanity may become like to Christ; of Christ as the representative Israelite; and, beyond Christ Himself, of every one who has become a true Israelite in the right of succession in spiritual

heredity from Israel. In this sense the prophecies of the "Servant" anticipate the religious spirit of men of God like Francis of Assisi, and also the modern practical conception of Christian religion as service for God to men.

But as individuals who are so minded are only the harbingers of a Christian Civilisation which the whole people of God are called upon to assume, the prophecies of the "Servant" forebode ultimately the advent of a great Christian people, of a great nation or federation of nations, who, having once and for all renounced the principles of warlike aggression and arrogance in dealing with others, shall have earned their title to empire and dominion and leadership amid the rest of the nations by their practical exemplifications of the spirit of Service of God to the nations, through establishing justice in international dealings, through spreading light in their exemplification of liberality, and by setting free the peoples who are deprived of their due liberty in every part of the Christian and Heathen World.

These prophecies are, in fine, the prediction of an era in which, for the first time in history, a Christian Nation—not only a few elect souls—shall have become a true Disciple, in a corporate sense of the word, of the Master Christ, in the pre-eminence of its service to others, in acting justly towards weak nations, in the education of the heathen, and in bringing freedom to the farthest parts of the world.

Therefore Christ stands here as the representative of the Nation; as the Soul of Israel; as the perfect Israelite; as the exemplification of that spirit which

should have characterised the whole Nation, in that it had been called to be the Servant of the Lord.

These prophecies of Isaiah are therefore not so much about the individual Christ, as about the Christ-like spirit itself, and the Christ-like spirit exemplified in the great company of all who are in genuine fellowship with Christ. Since the national or corporate meaning of the word "Servant" is never here lost sight of, these prophecies forebode an eventual Civilisation in which some nation, as a whole, shall have taken this lead in exemplifying service to the world in the characteristic way enunciated by the prophet. This service is the creation of humane relations between the peoples; it is the refusal to oppress the weak; it is the light to the heathen, of an exemplary national conduct, and of missionary and educational effort; it is the apostolate of brotherly love sent to all countries, and even to the isles and to the ends of the earth.

In his vision of the philosophy of history, the prophet foresaw that, until the whole earth were converted by the preaching of the Servant, there would evermore be Babylons in the world, because Babylonian arrogance and presumption had first reigned within the human heart. History would repeat itself, because the heart of the Oppressor would again create the oppressive rule, because the heart of the Friend of God, who had been called the Servant of God, would again be set in opposition to all the Oppressor's ways. But when at length a new people of God, a Spiritual Israel of the Future, should have entered into fellowship in the spirit of the Servant represented in the meekness and humanity of Christ,

the day of the long-delayed victory of the true God would have dawned on the world. God said to this prophet: "I will create a New Heaven and a New Earth." "Heaven" to the Hebrews meant the prospects of life in social blessedness substantially stored for them in the future, the outlook which cheered the life of the present. The "Earth" meant happiness, knowledge, freedom brought from the heavenly storing-place into the present time. The Christian nation of the future which shall have learned to base its Home and Foreign policy upon this conception of the pre-eminence of service among the other nations, shall have become the "Servant" through whose instrumentality the power of God will have created this New Heaven and New Earth.

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